



the Instructor

OCTOBER 1952

the Instructor

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Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.
Devoted to the Study of What to Teach and How to Teach According to the Restored Gospel.



OUR COVER

THE picture of a young Navaho mother and her child was selected for the cover this month because it is appropriate to the picture and articles appearing elsewhere in this magazine concerning the Arizona Temple, which was dedicated twenty-five years ago this month. Please note especially the sermon, delivered on November 3, 1947, to the Lamanites of the Southwest, by Elder Spencer W. Kimball.

This photograph strikingly portrays the love and adoration of every mother, regardless of color, race, or creed, for her helpless, trusting child, in whom she sees the fulfillment of all that is great and noble in the hopes and ideals of her people.

—K. S. B.

(Photo by J. H. McGibbney.)

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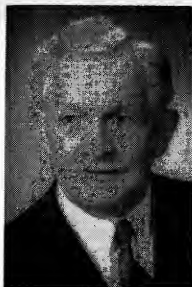
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MARKS POINTING TO AUTHENTICITY OF BOOK OF MORMON

By President David O. McKay



MANY years ago, a learned man was asked to give proof of the authenticity of specific incidents in Biblical literature, and this profound thinker said in substance: Authenticity or reality of an event or claim may be determined by applying to it "five distinctive marks."

First, the event or incident should be of such a nature as would appeal to the physical senses. By that, he means, it must be something which might be discerned by the eye, the ear, the nose, taste and touch.

Second, there should be witnesses to the claim or alleged fact.

Third, the witnesses should be reputable. That is, they must be honorable, trustworthy witnesses—men and women whose testimonies may be relied upon.

Fourth, there should be monuments or memorials.

Fifth, those monuments or memorials should date back to or near the event itself.

Now those marks are pretty good tests of the authenticity of any event. If it be something which one can see or hear or feel, that in itself is convincing. In the absence of that personal experience, if others testify that they saw it or did hear it their testimony would at least justify investigation, particularly if those who thus testify are reputable. Monuments and memorials would be confirmatory evidence.

It is because of reputable witnesses and memorials that many have accepted the reality of Jesus of Nazareth. Men saw Him, talked to Him, and what He did appealed to their physical senses. Peter, James, and John, and other Apostles had personal contact with Him and so testified. Luke probably did not, but these other men did and they testified of His existence and of His teachings. Luke believed their testimonies. Mark, when but a

"teen-age" boy undoubtedly saw the Savior, and later devoted his life to preaching the Gospel.

There you have your testimony of witnesses, and notwithstanding the many attempts to discredit it the fact remains that by the testimony of witnesses, ancient and modern, the reality of the Christ and the genuineness of His teachings have been definitely established. Besides these testimonies, we have Sunday which is a memorial to the Resurrection of Christ. What other reason could there have been to change the Sabbath from the seventh to the first day of the week? Saturday was the Sabbath when the Savior walked the earth. Sunday became a memorial to the resurrection of Christ.

THUS, truly, reason as a guide to the soul is only as are the stars and moon as guides to mankind, but the light of faith is as the brilliant sunshine to the earth.

Five Marks Applied

Now let us apply those five marks with a view of establishing the authenticity of the Book of Mormon.

Appeal to Physical Senses

First, the plates were of physical substance. They could be seen and handled. Thus they appealed to the sight, to the feeling. The claim that they existed, that they were found in a certain place and delivered to Joseph Smith, could all be verified by physical senses.

Witnesses

Second, there were witnesses to that fact and those witnesses lifted, felt the tangible plates. Hear their testimony as follows:

"Be it known unto all nations, kindreds, tongues, and people unto

whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record," (this is a physical sense) "which is a record of the people of Nephi and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. . . ."

Reputable Witnesses

The third mark is the reliability of these witnesses. Did they tell the truth, or was there some collusion or deception? Let us consider briefly the character of each of these men.

Oliver Cowdery was a young school teacher. He signed his name to his testimony under oath, for God commanded him to do it. That is more sacred than putting your hand on your Bible and swearing to

tell the truth. In the course of events, Oliver Cowdery did not sustain the Prophet in certain Church procedures and fell out of harmony with his leader, the details of which we cannot take time to consider at this time. He was excommunicated from the Church. Had there been collusion, then would have been the time to confess and proclaim it, and by so doing, expose any chicanery or fraud. This he did not do.

Following his excommunication Oliver Cowdery practiced law. During the ten years he was away from the Church he maintained that his testimony was true. For example, on one occasion an opposing lawyer accused him of having signed his name to a document stating that an angel appeared to him and showed him the plates from which the Book of Mormon was translated. Oliver Cowdery replied:

"May it please your honor and gentlemen of the jury, this I say, I saw the angel and heard his voice—how can I deny it? It happened in the daytime when the sun was shining bright in the firmament; not in the night when I was asleep. That glorious messenger from heaven, dressed in white, standing above the ground, in a glory I have never seen anything to compare with—the sun insignificant in comparison—and this personage told us if we denied that testimony there is no forgiveness in this life nor in the world to come. Now how can I deny it—I dare not; I will not!"

To the end of his earthly life, Oliver Cowdery was true to the testimony of the visit of the angel, to his having seen the plates from which the Book of Mormon was translated.

David Whitmer, too, was excommunicated because he was out of harmony. Did he ever deny his testimony? There is one encyclopedia which falsely states that he did. There is ample evidence that he maintained the truth to the last. I am going to give you the evidence of one whom I knew personally who is the father of one of the present Twelve Apostles—Elder James H. Moyle, father of Henry D. Moyle.

Several months before Elder Moyle's death Sister McKay and I were guests at a party given by Brother Henry D. Moyle whose father, during the evening, addressed the company and gave us directly his experience with David Whitmer. The following in substance, is the

testimony we heard Elder Moyle give on that occasion:

"From my boyhood I had read the Book of Mormon, and during my study of the same, found it nothing but that which is virtuous, pure and ennobling—a great and wonderful history of a prehistoric people who lived on this continent in former ages. I was always interested in utilizing such opportunities as were given me to demonstrate its divinity, to know whether or not I might be deceived, and whether my parents, grandparents and friends were likewise deceived. Therefore, on my way home from school in 1885, I took advantage of the opportunity to visit David Whitmer, another of the Three Witnesses, then an old gray-haired man, bowed in years and expecting almost any time the summons to call him thence to his eternal reward.

"HE SAW the plates from which the Book of Mormon was translated."

"As I left the train in the little village of Richmond, Missouri, I inquired of those whom I met: What kind of man is David Whitmer? From all I received the same response, that he was a good citizen, an honest man, and that he was highly respected in the community. I went to his humble home, for it was a humble home, and I told him of my origin, my belief, and as a young man starting out in life I wanted to know from him, older than my grandfather, what he knew about the Book of Mormon, and what about the testimony he had published to the world concerning it.

"He told me in all the solemnity of his advanced years, that the testimony he had given to the world, and which was published in the Book of Mormon, was true, every word of it, and that he had never deviated or departed in any particular from that testimony, and that nothing in the world could separate him from the sacred message that was delivered to him.

"I still wondered if it was not possible that he could have been deceived. I wondered if there was not something in the psychological operation which some offer as the cause of these miraculous declarations, and by which he could have

been deceived—although there were three witnesses present besides the Prophet Joseph Smith, who saw and heard the same mighty and solemn truths; so I induced him to relate to me, under such cross-examination as I was able to interpose, every detail of what took place.

"He described minutely the spot in the woods, the large log that separated him from the angel, and that he saw the plates from which the Book of Mormon was translated, that he handled them, and that he did hear the voice of God declare that the plates were correctly translated. I asked him if there was any possibility for him to have been deceived, and that it was all a mistake, but he said: 'No.' I asked him, then, why he left the Church. He said he had not, but the Church had left him.

"He said that his faith in the fundamental principles of the gospel, which had been revealed prior to the year 1835, had never been changed; that he was still devoted to them and believed in them just as much as he ever did, and was trying to live those principles and exemplify them in his life. He said he knew Joseph Smith was a prophet of God, and that through him had been restored the Gospel of Jesus Christ in these latter days. To me this was a wonderful testimony."—Elder James H. Moyle, March 22, 1908.

Martin Harris did not leave the Church, but he did not go West when the Pioneers went across the plains to Salt Lake City. However, later he did come West. I was but a young boy in my Huntsville country home, but I remember when father and mother left by team to go to Salt Lake City to attend Conference in the Tabernacle, and when they came back, I remember my mother's account of having heard Martin Harris bear his testimony in the Salt Lake Tabernacle to the witness of the truth of the appearance of the angel presenting to him those plates. The impression she gave me as a boy was that he was an old man, somewhat withered, his voice rather weak, but she heard his testimony and gave it to me as a child. Martin Harris died in Utah and is buried up near Clarkston.

No person can with accuracy accuse any of those witnesses of unreliability, and each was true to his testimony to his death.

(Concluded on page 318.)

ART—UNIVERSAL

EDITORIAL

By Milton Bennion

THE visual arts, poetry and music recognize no limits of space, time, race, nationality, or religion. They are properly one of the greatest sources of inspiration and spiritual uplift. On the other hand, they may be so abused as to be a chief source of corruption and spiritual decay.

No fine work of art should be rejected because the nation that produced it happens at the time to be an enemy. That would be only to deprive ourselves of benefiting by participation in the common heritage of mankind.

We appreciate the art of the Hebrews, the Greeks, and the Romans and may well add that of the Hindus, the Japanese, the Chinese, the Arabs, and other people of the Near and the Far East.

Our temples embody elements of various historical types of architecture as well as contributions of contemporary architects. Their interiors are decorated with the work of some of the most accomplished Latter-day Saint artists. The same is true of some of the most expensive stake and ward houses of worship.

Throughout the ages poetry has been one of the most effective means of spiritual uplift. The Hebrew Psalms have been a major source of inspiration to both Jews and Christians. The 19th and 23rd Psalms, among others, continue to be a guiding light to millions in this troubled world.

Among English and American poets consider the universal worth of the following: Shakespeare—"Exhortation to Courage," Gray—"Elegy Written in a Country Churchyard," Bryant—"How to Live," Holmes—"The Chambered Nautilus," Emerson—"Each and All," Lowell—"The Present Crisis."

Some great hymns and other poems have been written by Latter-day Saint authors. The national broadcasts from Temple Square by the Tabernacle choir Sunday mornings are internationally known as one of the great accomplish-

ments of the Latter-day Saint Church. The recitals from the Tabernacle organ have likewise brought fame to the Church and the state.

While some of the best works of Latter-day Saint composers have had a part in these broadcasts the best music the world has produced is used very freely, thus bringing joy and appreciation to millions of listeners. To all Latter-day Saints this should be a matter of pride and thanksgiving.

National and international symphony orchestra broadcasts are now available to all people who can afford to own a radio—now one of the essentials of home life. The same is true, in less degree, of grand opera. The stories of adultery and murder that sometimes go with the music are the reverse of uplifting. Such stories might better be sung in a tongue unknown to the listeners.

Fortunately, some great choral music produced for celebration of Christmas is the opposite of the type of grand opera that is subject to adverse criticism.

It is commendable to cultivate the habit of listening to good music, rather than to be talking about it, or something else, while it is being rendered. The best compliment one can pay to a musician is to listen in silence while he is performing. This, of course, is required in public concerts, but, unfortunately, the same custom is not always observed in the home and some social gatherings. The Tabernacle choir broadcast is properly a worship service and should be so observed by all listeners.

While it is important to be a good listener it is also very important to be a producer of good music. Every young person should be taught either vocal or instrumental music, or both, and should sing in a chorus or choir and play in an orchestra or band. Thus, to exercise one's talents and training in harmony with others fosters fellowship and social efficiency. Both contribute much to the religious life of all concerned.



MIS QUERIDOS HERMANOS Y HERMANAS.*

By Elder Spencer W. Kimball

IT IS A great inspiration to meet you today in this large congregation of Lamanites and I express to you my heartfelt affection and confidence. May God bless, sustain and strengthen you and empower you to rise to the heights to which you are destined. You are of the House of Israel. You are the covenant people of the Lord. Your future is bright and full of rich promises, but of course, they are like all other blessings for men—conditional upon faithful performance.

The Prophet Joel declared that in the latter days "... your old men shall dream dreams, your young men shall see visions. . . ." and it is an essential that you dream dreams and see visions of your future to make them reality.

I should like to refer to some scriptures from the Book of Mormon:

"And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, *then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed—*

"And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to

the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved." (1 Nephi 15:13-14.)

"And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.

"And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders.

"Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel." (1 Nephi 22:7, 8, 12.)

Great promises were here made to the house of Israel of which you are a part. People were to come to this continent and scatter you, the Lamanites. Then should follow the creation of a great nation by and of the Gentiles, who would afflict the Lamanites, but it was to be these Gentiles who would eventually bring to them the light of the Gospel.

Columbus discovered America. He was followed by many discoverers, explorers and colonizers. The Puritans and the Pilgrims, and many of the best people in Europe, came to America to settle and to build homes. And then in accordance with the scripture, this great nation was formed, its founders the Gentiles. For nearly four hundred years the Lamanites were scattered and driven by them. Cortez, Pizarro

and great numbers of others, including colonists, were responsible for this pushing and scattering process. But finally the "Mighty Nation" of the United States of America was established about one hundred and seventy-two years ago, a nation which was to give religious freedom so that the Gospel could be restored. And so, when sufficient religious liberty had been granted, so that the seed of the Gospel would not be picked up by the birds nor lost in the rocks, the Gospel was restored through the Prophet Joseph Smith and the Book of Mormon came forth and was translated from the plates. Upon these gold plates was found the record of the early American inhabitants, your ancestors. The prophecies were now fulfilled where in these precious records should come to the Gentiles and then taken by them abroad to the Lamanites, who should be brought "out of obscurity and darkness."

And so the Gospel has come to you, the leaven which shall leaven the lump. This is the most choice land, and belongs to the house of Israel of whom you are a part. It is the most precious and bounteous land in all the world and all that it holds in store is for us. Now let us read in the Doctrine and Covenants concerning this:

"Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth; yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards. Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please

Remarks made by Elder Spencer W. Kimball of the Council of the Twelve at the Lamanite Conference, Mesa, Arizona, on November 3, 1947.

*My Dear Brothers and Sisters:

the eye and to gladden the heart," (D. & C. 59:16-18.)

The land of the Americas contains much of the world's wealth. In water power, in metals, in forests, in oil reserves, in all the many natural resources—the land is rich and will yield bounteously. It is all for us and you, but only on condition that we live the commandments of God. The people of the Americas are promised protection against their enemies and no kings nor emperors and no empires nor combination of them can ever subjugate America if its people will live the commandments of the Gospel of Jesus Christ.

Now, God would like us to enjoy all these bounteous things of the world. He created the earth for us and put us on it that we might prove ourselves. He does not want any of us to be poor and starving and freezing, or otherwise deprived, but he wants us to enjoy all these rich blessings that he has given to us on this land. But there are commandments to live. You know what they are: Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; you must keep your bodies clean and wholesome and strong by living the law of chastity and the Word of Wisdom. You must keep your mind clean by filling it with useful constructive thoughts. You must support the authorities of the Church, and that is not limited to the General Authorities only, but you must support also your mission authorities and your branch authorities, and you must love and honor and appreciate each other. You are commanded to observe the Sabbath day and keep it holy, pay your tithing and keep your lives sweet and clean. Now when you have lived the commandments, the Lord is bound by his promises, for He inspired this thought:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. & C. 82:10.)

I hope that you will put yourselves in a position to come into your own and to fulfil your destiny. You folks here today are well fed and well dressed. You understand and have accepted the Truth. You are enjoying many of the fruits of the Gospel. Oh, that every descendant of Lehi who lives upon the earth could have such rich blessings! If you will live the commandments and do what the Lord



Typical of modern Navahos are these "Hermanos," brothers in the faith, as they attend Sunday School in Rock Springs, Wyoming.

has commanded, you can do much to spread all these blessings to all the world.

Now, when I was a little boy in Southern Arizona our Latter-day Saints were the pioneers. They were struggling to get their feet planted in the soil—to establish themselves. They were largely employed by others often at pitifully low levels of income. They were the post-hole diggers, the hewers of wood and the drawers of water. They were the farm hands, the mill workers, domestic servants in the homes, the railroad section hands. Now, I would not have you think that such work was dishonorable, nor unholy, nor improper, but it is limiting. But in my short life I have seen this people through education and thrift rise to new planes and become the leaders in the communities and to hold high places in government, business, professional, social and political affairs. I have seen them become the land owners and many of them become independent and financially secure, as well as faithful spiritually.

Now, my dream for the Lamanites, individually and collectively, and my vision for their future, is exactly that: As I look into the future I see you Lamanites and your posterity from the 'islands of the sea' and from the Americas rising to their great destiny. I see you in beautiful homes which are comfortable and have in them all the comforts and conveniences which science can provide, spacious homes with plumbing and electrical fixtures, deep freeze, television, radio, and all the modern blessings. I see you sons of Lehi grazing your own large flocks and herds on a thousand hills as owners not merely as herdsmen.

I see you not only as clerks and attendants but as owners and proprietors of business enterprises, industries and processing plants. In the markets I see the luscious fruits and vegetables from your own orchards and gardens and the crops and livestock from your paid-for farms and ranches.

I see you not only serving, but operating and owning garages and service stations, banks and mercantile institutions.

Great bridges spanning chasms and waterways, massive structures and buildings scraping the skies, superhighways and numerous other developments I see are the works of the hands of your engineer sons with others' sons jointly trained.

I see your children as powers in political activities where they will be executives and administrative officers, as well as clerks and attaches in city, county, state and Federal Government. In the Legislatures and Congresses will be Lamanite people who will assist in making laws and determining programs.

Your young women and young men will be teachers in the schools, professors in the universities; they will write editorials in newspapers; they will be speakers on rostrums, officers in civic service, business and professional organizations and thus help to mold public opinion.

I see your posterity in the clinics and hospitals as nurses and internes; your trained men will be noted in medicine, dentistry, and the healing programs. Your sons will preside as judges in the courts and serve as attorneys at the bar. They will turn to business and will create and organize and distribute; and buildings, equipment, machinery and useful commodities will be product



A LAMANITE "HERMANA"

Mrs. Flora S. Butler and son Tommy enjoy a neat and colorful home.

of their minds and hands. Your children will stir the hearts of millions with their music and their art. They will write books, symphonies, oratorios and plays. As researchers and scientists they will assist their non-Lamanite associates in exploring the universe and its contents. Their textbooks will be accepted as authority in many lines.

In the great tomorrow of the Lamanite fluorescence I see your young people in the film industry writing and producing great plays dealing with the incomparable history of their people with its wanderings, tragedies, intrigues, paths and human interest. I see them in their pageants stirring hearts and interesting people.

I see you sending forth almost every boy born to Lamanite parents into the mission field, self-sustained by the boy and his parents. I see the Lamanites coming into this Church in large numbers, and rather than in small groups of tens or hundreds, they will come in thousands. I see them organized into wards and stakes with Lamanite people comprising those units and presiding over them. I see them filling the temples and officiating therein.

Now, brothers and sisters, all this vision is possible of fulfillment. It lies ahead of you. But it cannot come by wishful thinking. It means work and vision and stirring of yourselves and a great deal of sacrifice. This leadership must be earned, and your children of tomorrow must be

prepared to take care of these great responsibilities. The Lord has said that a man cannot be saved in ignorance. He has said also:

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D. & C. 88:118.)

"And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people." (D. & C. 90:15.)

This means that you will have all these good things that the Lord has provided in this earth—comforts and luxuries. If you will accomplish all these things that I have pointed out, and which I see as your potential, you must make the sacrifices and see that your children go to school, not through the grades alone, but through high school and through the colleges, where they will receive their degrees and go on to take their place in the world. I know that it is hard. I realize that many of you feel you are having difficulty getting by on your income. But "where there is a will there is a way," and if you parents will begin to sacrifice and insist upon your children getting these advantages, tomorrow they will be leaders in the world.

You must not spend all you make. Money must be put aside for missions and for schooling for your children. They can assume responsibilities and take little jobs whereby they can also help to raise these funds and instead of spending those little accumulations, they will save them for this great purposes. It may mean that the parents of today will go without many things that they would like, but tomorrow will come the harvest.

A hundred years ago our parents came into Utah and nearly starved for years, but the first thing they did was build schoolhouses and put schoolteachers in them and send their children to school. The parents deprived themselves of luxuries, fine clothes, and even almost went without enough to eat in order to keep their children in the schools. And today the state of Utah leads in education. It is because the state of Utah is comprised of parents who were willing then and since to sacrifice for their children. There are many prominent people from Utah in "Who's Who." Our people are equally important and great in all

the other states where Mormon people live. And so we could say then that in the Church of Jesus Christ of Latter-day Saints we lead the world in education.

And while we are being trained in all the things of the world, we are building our faith also. Now, brothers and sisters, I have tried to point out to you your great opportunity and your great destiny. Stir your ambition. Be not satisfied with what you have. Build and work and strive for the future. And if you and your brothers and sisters throughout this Church will do that, we can promise you that in the great tomorrow, your boys and girls will rank with the non-Lamanite people everywhere and in all phases of life. And in your getting of knowledge, get knowledge of the Gospel of Jesus Christ along with it to keep it properly balanced so your children will keep their faith.

Joseph Smith is a prophet of God. He carries on in the heavens above with our Savior, and we will be grateful when we can see him again. The Gospel has been restored. God lives and this is his work, and you will waste no time when you devote and consecrate it to this eternal Gospel. And I bear this testimony to you in the name of Jesus Christ. Amen.

THE LOST DAY

What have I done?

I've wasted a day!

'Twas a perfect one,

Yet I threw it away!

Who is the loser

Of something fine?

I, for the joy

That would be mine.

What have I lost?

The good that from

A kindly act, or

Deed, might come.

Had I played to another,

Met in life's way,

The role of a brother

In some little way.

What have I done?

I've wasted a day!

'Twas a perfect one,

Yet I threw it away!

—Robert J. Parvin.

REJOICE YE EARTH

By Cleò Evelyn Tyler



HAVE you read the Book of Alma and did your soul rejoice
As your being felt the timbre of the grand old prophet's voice?
Did you hear him shout repentance to the young and to the old,
As he told them of Jehovah in language resonant and bold?

Have your eyes been blessed with vision to behold his hoary head?
Has the holy spirit moved you to believe the words he said?
Did you see his white beard pillowed softly on his sturdy chest?
Have you walked and talked with him and sat with him to rest?

Did his zealous spirit stir you as his strong hand clasped your own?
Did you tremble at the fervor and the grandeur of his tone?
As he spoke of all the blessings if obedience were given
To the Father of all spirits who rules the courts in heaven?

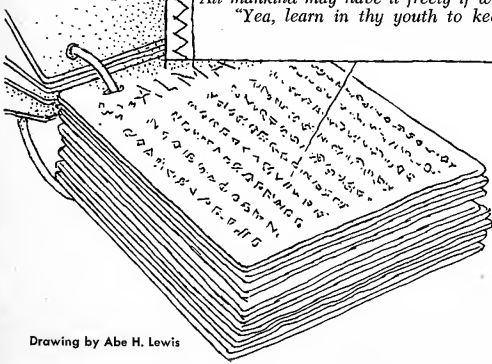
Then read it if you haven't, hear him preach and pray and talk.
Hear the whisper of his sandled feet as beside him you will walk.
Hear him cry the old truths over a clarion call from out the sod.
"Learn wisdom in thy youth, learn to keep the word of God."

It is a tale of truth and joy in all its splendor told.
A story of God's "other sheep" which are of this fold.
A mighty prophet's teaching the world is forced to praise,
Come forth from Zion's bosom in these the latter days.

Ah, Alma, blessed Alma, the truths your lips foretold
Though buried in the quiet earth on plates of purest gold,
Were entrusted to a noble lad, a holy chosen one,
Whose cries for truth were answered by the Father and the Son.

Every nation now may hear it, learn the gospel Alma taught.
Read the words of that wise prophet, who for greater knowledge sought.
Hear a faithful teacher's counsel as he tells them words of truth.
While he teaches of the wisdom of learning in our youth.

Nevermore shall man forget it, the sweet story Alma told.
The earth's riches cannot buy it, not its silver nor its gold.
All mankind may have it freely if with truth their feet are shod:
"Yea, learn in thy youth to keep the word of God."





A REVISED BIBLE FOR PROTESTANTS

By Jack M. Reed

AN unusual event in the publishing industry and religious circles is scheduled September 30. At community services in some 3,000 cities of the nation, a new version of the Bible will be introduced.

Officially titled "Revised Standard Version of the Holy Bible," the work is the result of thirty-two Bible scholars' efforts. The thirty-two, headed by Dean Emeritus Luther A. Weigle of Yale Divinity School, were appointed in 1930 by the International Council of Religious Education on behalf of forty Protestant denominations.

The New Testament of the revision was published in 1946. Now the Old Testament is ready and the nationwide observances will mark a first printing of nearly 1,000,000 volumes of the completed work.

Most obvious feature of the new version is the modern language and composition.

Consider, for example, part of the Sermon on the Mount:

The King James version reads, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?"

The RSV reads, "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored?"

More than 300 English words in the King James version have had their meanings changed completely since that book was published in 1611, according to RSV Bible scholars. They claim, for example, that "prevented" in verse 147 of the 119th Psalm meant "go before" or "precede" in 1611. Thus, "I prevented the dawning of the morning" in the King James version becomes "I rise before the dawn" in the RSV.

To better realize how the Scriptures have been "modernized," compare the opening passages of St. Luke:

This is in the King James version: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

"2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

"3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

"4 That thou mightest know the certainty of those things, wherein thou hast been instructed."

And this is how the RSV reads: "Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed."

Notice that in the RSV, paragraphing is done according to thought, rather than by verse, but that verse numbers are retained.

Advocates of the RSV maintain that "ye" and "thee" were used in the King James version because those were everyday words of English-speaking people in 1611. If the books of the Bible were discovered, translated and published this year for the first time, "you" and not "ye" and "thee" would be used and nobody would complain, they say.

Furthermore, according to the Standard Bible Committee, King James translators had only a dozen or so late medieval manuscripts of the New Testament upon which they could base their work. Today's scholars, they add, have drawn on hundreds of old manuscripts far antedating those used by the King James group. Recent archaeological findings throw new light on the meaning of the Old Testament Hebrew, they contend.

To explain their viewpoint more fully: At first the Bible was verbal. When one of the books was written, single copies were made. In later years, other copies were made, but copyists made human errors.

Consider the Sermon on the Mount. Although this was not one of the errors, it will serve as an example because of its exaggeration of the possibility of error such as the RSV committee means. Many verses begin, "Blessed are." A copyist, having worked for some time, might easily have skipped one of the verses beginning "Blessed are," thinking he had just copied that verse.

At any rate, it was from relatively modern copies of copies of the Bible that the King James version was done. Recent discoveries, such as the Isaiah scroll found by a shepherd lad in 1947 in a cave by the Dead Sea and reportedly dating back to the late second century, B. C., have been used by today's scholars. These older manuscripts possibly do not have some errors made by later copyists.

The RSV is not the first revision of the Bible. In fact, the King James version actually was only a revision. Later, a committee of British scholars published a revision in 1881, followed in 1901 by American scholars' version of the 1881 British revision. And, of course, there have been many versions published by individuals, such as Prof. Edgar J. Goodspeed of the University of Chicago who has been a member of the RSV committee, too.

What happens with the new version remains to be seen. No church as yet has officially adopted it as a replacement for the King James version. Many pastors have indicated they will use it in their pulpits.

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THE LETHBRIDGE STAKE AND A LAMANITE MISSION

By Harold Lundstrom.

MISSIONARY work means something more than just tracting from one house door to another when laboring among the Indians of the Blackfoot and Stoney Reserves in Alberta, Canada.

First, it involves either a 100-mile trip north from Lethbridge across the prairies winding along and crossing the beautiful Bow River to the Blackfoot Reserve, or it necessitates a 40-mile-west and then a 40-mile-south ride through the low foothills of the Canadian Rockies to the Stoney Reserve.

And, rain or shine, the faithful missionaries of Lethbridge Stake make these trips every Sunday to visit and labor with their Indian investigators. Each Sunday, too, they are successful in conducting from three to seven cottage meetings.

Because white men are not permitted to live on the reserves, these devoted missionaries must make these weekly trips to hold their cottage meetings, their open-air meetings, and the hall meetings.

Since beginning their work in 1949, the missionaries have been received with interest and growing confidence.



Tom Healey and his family were the first converts from the Blackfoot Reservation; with them are Elder and Sister Norton and Elder Ockey.

At first the Indians were shy; the children would disappear quickly, and the mothers, only after much difficulty, could be persuaded to come out of their hiding. As the work has continued, however, an ardent desire to meet with the missionaries has replaced the former shyness.

Initial success has been achieved, too. Only recently when Pres. Octave W. Ursenbach of the Lethbridge Stake and Mrs. Ursenbach with Viola Byam of the stake Primary board, and James Hamlin, a stake missionary, were on the reserve conducting a cottage meeting, one of the young Indian lads volunteered to offer prayer. One young couple, Brother and Sister Tom Healey with three of their children have been recently baptized.

At Eden Valley, missionaries from Claresholm, Calgary, and Stanley hold periodic meetings with the Indians in a large hall made available to them. These missionaries report that attendance and interest continues increasingly good.

On the Blackfoot Reserve, missionary work is principally done by visiting in the homes and holding open-air meetings—and which are not infrequently stopped or temporarily postponed by rains.

Where missionaries are introducing Relief Society, Primary, and Sunday School work by using visual aid demonstrations, charts, and flannel boards, the interest of the Indians is aroused at once. Plans are now being considered on how best to present this popular type of teaching on both reserves.

Inspiring spiritual experiences are testified to by the missionaries blessed with an assignment on the reserves. They report, too, the refining influences of the Gospel in the daily living of their serious investigators. The homes of the Indians are cleaner in fact and sweeter in spirit. The continued need for full-time mission-



In front of reservation teepees are Ben Galf Robe, an influential chief, and his family and friends; they are converts.

aries is evident, and efforts are being made to provide them.

"Certainly it is the most fertile field I have ever experienced," Elder C. LeRoy Norton who has been set apart as the stake mission president to the Indians recently commented. "A greater honor could not have come to me than to be assigned to work with these people whom I love."

Permission to labor on the reserves was secured on May 4, 1949, when President Ursenbach, Elder Gordon Whyte of the Western Canadian Mission presidency, and Elder Norton met with the Blackfoot Reserve Indian Council. Divine guidance and help had been invoked prior to the meeting and after President James H. Walker of the Taylor Stake had succeeded in securing government clearance.

But getting the Indian Council's approval was something else again.

The case for the Church missionaries was presented briefly through an interpreter to the older members of the Council who did not understand English. There had been missionaries of a sort by other denominations before, and the senior Council

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SUN DANCE SPECTATORS



ORIGIN AND PURPOSE OF THE ARTICLES OF FAITH—III

By T. Edgar Lyon

6

WE believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

As pointed out in the two previous articles, religion in America was in great foment in the third and fourth decades of the last century. Religious historians have referred to this period as the "Restless thirties and forties." The Irvingites were talking about apostles and priests, the Campbellites of the need for a "restoration of all things," and spiritualists were claiming contacts with the spirit world. Where did the Church of Jesus Christ of Latter-day Saints fit into this picture? The Prophet's simple but effective statement indicated that inasmuch as this Church claimed to be the Church of Christ, restored to the earth in this dispensation, it should be officered by priesthood authority as was the Primitive Christian Church. He made no attempt to define or limit the offices and their callings. He did not embark upon a detailed account of the relationship of a pastor to an apostle or the function of a pastor; nor did he mention the First Presidency of the Church. The apostate Christian world had made artificial functions and limitations for such offices as deacon and priest and bishop, and it would have required pages to explain the Latter-day Saint concepts. The Prophet stated that we believe the Church was led by officers as was the pristine Christian Church, again indicating our acceptance of the scriptures as a basis for belief. This was not to be a church of ministers, preachers, priests, deans, or reverends, but one with officers in keeping with the divine plan. By placing an "etc." at the end of the statement, it left the Church free to

expand as directed by revelation, and did not limit its officer group to a few officials. The essential thing was that the leadership was governed by the priesthood of God.

7.

We believe in the gift of tongues, prophecy, revelation visions, healings, interpretation of tongues, etc.

This Article of Faith is another indication that the newly Restored Church was not patterned after the apostate churches of the world but was vindicating its authenticity by the manifestation of the "signs of faith" that had characterized the early Christian Church. Here, again, the Prophet showed good judgment in his simple statement. The American religious scene was greatly disturbed in the middle portion of the Nineteenth Century by the rise of Spiritualism. "Spirit rappings" had been publicized and made capital of by many sects, corresponding to the "Pentacostals" of the present day. Others were manifesting religious convictions by "ecstatic babbling" and by various bodily motions. The Prophet was disgusted by such exhibitions, yet boldly declared that there were definite gifts of the spirit that were characteristic of the early Church, and these he accepted as genuine manifestations of religious piety. Again he failed to limit or define the exact number or nature, but left it unfixed, as the gifts of the spirit are numerous and varied.

8.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

Perhaps the best known fact concerning the Church of Jesus Christ of Latter-day Saints by those outside the Church was that the Church possessed a new volume of scripture.

Few, however, knew anything about the book except by hearsay. Most Americans, however, who had heard of the Book of Mormon supposed that the Latter-day Saints had rejected the Bible and replaced it with the Book of Mormon. Public rumors that had connected Joseph Smith with Mohammed implied that the Book of Mormon was to become to the Latter-day Saints what the Koran was to the Moslem world. Orthodox Christianity itself, however, was greatly disturbed by another movement within its fold that was causing trouble. Not only had the Unitarian and Universalist heresies shaken their theology, but bold souls within these churches had raised numerous questions concerning the divinity of the Bible. We previously mentioned how Jefferson had mutilated the Bible to suit his own convenience. Others had made even more drastic deletions. Still others had ventured to question the correctness of its translation and ventured to make new ones. Alexander Campbell, for example, had made a new translation into colloquial American, which had shocked the more conservative Calvinists. With such things happening, it was not difficult for many people to believe that the Latter-day Saints had rejected the famous old book and replaced it with some unknown substitute. Joseph Smith dared to assert that while his people accepted the Bible, they did it with reservations, being aware that there were possibilities of error. This opened the way for the Latter-day Saints to progress with the onward march of accumulating biblical research and thus prevent them from being held by the inconsistencies of biblical fundamentalism that plague some of the Christian sects of today.

Equally important, however, was his assertion that the Latter-day Saints accepted another volume of scripture, considering it as being of

equal worth with the Bible, and certainly more accurate. The reader of this article would be informed of the fact that "Mormonism" had not rejected the Bible, nor adopted a modified or deleted version of this great classic, but was willing to base its teachings on it, supplemented by additional evidence.

9.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

Many sects had arisen, based upon some supposed revelation, which had called someone to found a church. Christian people were very familiar with such notorious prophets of this type, as John of Leyden, Mother Ann Lee, Jacob Rapp, and others that had gathered followers and founded sects. The Prophet Joseph Smith wanted the world to know that within the Church of the Latter-day Saints, revelation would be a constant, on-going process—not a flash of revelation, only to have the Church struggle on blindly without further guidance from on high. Another vital issue faced American Christians at that time. A Mr. William Miller, who was an eloquent preacher, had made interpretations of the scriptures and had calculated when Jesus would return to usher in the Millennium. March, 1843, had been fixed as this date, and his followers, claimed to be in excess of a million, were anxiously awaiting the Savior's return the next spring after the Prophet issued the Articles of Faith. The Prophet would have nothing to do with Millerism or the Millinarians. He knew, and wanted the Christians of the world to know that the Latter-day Saints were not left groping in the pages of the Bible to find the answers to all questions. In place of this, they awaited the revealed word of God that would yet reveal the "great and important things pertaining to the kingdom of God."

10.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisaical glory.

With the American religious scene agitated by the Millerite movement and its insistence that the Millennium would dawn in a few months and Christ would return to put an end to sin and destroy the earth, Joseph Smith wanted to let the Christian people know that the Latter-day Saints were not accepting such doctrines. There were still too many unfulfilled prophecies to make it possible for the imminent return of the Lord. The literal gathering of Israel must first take place; then must come the building of Zion on

MOST of the critical things in life, which become the starting points of human destiny, are little things.

the western hemisphere. After these events transpired, and not before, could the return of Jesus be expected. Christ would not destroy the earth, but effect a renewing of it to become an ideal habitation for worthy souls.

11.

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

In New York State, later in Ohio, and then in Missouri, the Latter-day Saints had felt the injustice that arises from intolerance. Persecution had been their lot, yet they had not retaliated, but manifested a Christian forbearance toward their enemies. The Prophet wanted people to know that the Church he had organized taught that freedom of the conscience was vital to Christian worship. Although Nauvoo was distinctly a "Mormon" city, other Christian sects were not excluded.

12.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

One of the most troublesome questions with which American Christian churches had to deal was that of the relationship of the individual to the governmental bodies. America had been settled by many religious people who had come to this land because of religious persecutions in the

Old World. These people had taken such expressions from the Bible as "My kingdom is not of this world" and "He that liveth by the sword shall perish by the sword" as indications that Christians should not participate in worldly governments. To do so, they felt, would be an affront to Jesus Christ and a sign of their denial of Christianity. Pennsylvania, western New York and Ohio were filled with dozens of these sects, foremost among whom were the Mennonites, Quakers and Shakers. Some of them, such as the Quakers, would cooperate with governmental units in everything except military activity. Others, such as the Mennonites, not only refused to participate in military affairs, but would not vote in elections, would not run for office, nor accept a political appointment. To many people the Latter-day Saints appeared as one of these odd sects and they naturally supposed that they would have some such peculiarities in their teachings.

Joseph Smith, in simple and direct language, made an all-inclusive statement that the Church he had organized sensed the need for government and urged its members to cooperate with governmental powers. In this attitude he was following the policy set forth by the Apostle Paul in the twelfth chapter of Romans. No Latter-day Saint can claim exemption from governmental requirements, nor can he shirk political responsibility on the basis of conscientious objection.

13.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

It would appear from this all-inclusive summary that the Prophet was well aware of several facts. First, that he had not made a complete listing in the previous twelve statements of everything that a Latter-day Saint must accept as his theological and religious beliefs. Furthermore, he was aware that religion consisted of much more than mere mental assent to doctrines and indicated that religion must become part of

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MERITING CELESTIAL GLORY

By Keith M. Walker

SEEKING perfection is much more than a pleasant pastime with Latter-day Saints. Church members are actively concerned with conforming to the high standards of the Church of Jesus Christ as a means to earning the Celestial Glory that is made possible through strict obedience to the Laws of God. The goal is worth striving for, and great effort and sacrifice is made in the honest belief that such endeavor will win recognition.

If we face the issue squarely, however, we must admit to placing greater emphasis on some aspects of the Gospel than we do on others, with the result that we sometimes blind ourselves to the need for a broader concept of the Gospel Plan.

We pride ourselves on being members of the true Church and on having completed the ordinances of baptism, confirmation, temple endowments, and Priesthood ordination; and we reason that if we pay our tithes and offerings, attend Church services, and participate in the activities of our ward, we will have accomplished, in a lifetime, the necessary requirements for a Celestial Glory. These outward evidences of sincerity are a contribution of tremendous importance, but do they necessarily reflect our temperament and inner thoughts? Considered alone, they are only mechanical expressions that make us eligible for a "good standing" membership, for which we receive the plaudits of our fellow men. They are not sufficient contribution for us to assume that we are more than candidates for the highest glory.

In creating, whether it be the construction of great public works or the composition of poetry, the author feels a sense of pride in his production if it borders on perfection. If it falls short of being as

perfect as it is possible for him to create, his sense of pride is offended; and so it must be with our Heavenly Father. The Lord's painstaking work of creation will be a great disappointment to Him unless that work fulfills its full measure of creation.

The fact that we are alive is a living tribute to The Creator. Through childhood and adolescence we are nurtured, and then we walk uprightly before Him and He watches with pride our mental and spiritual growth. As we reach out to fulfill our individual measure

that which is not rightfully ours. The promptings we have received from within our hearts advising us of the moral infractions have served us on each of these occasions. We have overcome these errors only if we properly analyzed them and disciplined ourselves to make correction. Obviously, if we had ignored the guilty feeling, our inner "bright work" would have tarnished, leaving us smugly indifferent to the consequences. Let's apply the same technique of analysis and self-discipline to the less obvious human failings, those subtle quirks that are just as incompatible with perfection. Our hearts will guide us in unveiling them if we pause and ferret them out. For example, do we go about the business of living in a quiet and humble way; do we observe the rights of others, and conform to standards of good manners; do we resist the urge to discard wrappers on the street or in buildings for others to pick up; do we dress carefully, with accent on modesty and charm; do we fetter our tongues against speaking guile, offense, and impropriety; do we overlook the failings of others; do we hold ourselves aloof from improper dance routines; do we refrain from spitting, mauling our food noisily, or using our bodies for undignified expressions; in brief, do we pattern our lives in a way that is pleasing for our Heavenly Father to look upon, in a way that will make him proud of his creation at each moment of its existence? Now is the time to ask ourselves these questions, and again next month and next year so as to be certain that we will have conformed to the standards of perfection for a lifetime. There are many other shortcomings that will bar us from attaining the heights of perfection to which we aspire, some of which are enumerated as follows:

ABOUT THE AUTHOR

KEITH M. WALKER is Second Counselor in the Edgemoor Ward Bishopric, and he has served as superintendent of the Edgemoor Ward Sunday School, Aaronic Priesthood Coordinator of the Richards Ward, and Aaronic Priesthood Committee member of the Sugarhouse Stake. He is a former student of the University of Utah and L.D.S. Business College. His article "Frofare and Softed Speech" and short story "China Vanity" were recently published in the IMPROVEMENT ERA. Born June 15, 1915 at Salt Lake City, Utah. Father of two daughters; Cheryl—age 10, and Joy—age 6 months. Wife: June (Brooks) Walker (Teacher of piano and Edgemoor Ward organist). Vocation: 15 years with U. S. Government (Bureau of Chief Inspector, Post Office Department). Armed Forces: two years with U. S. Navy, World War II. Special interests: Writing, photography, Church work, gardening.

of creation, we are provided with a free agency to choose and render decisions. The thrill in seeing young people exercise this agency and shape their lives to accord with the principles of the Gospel is felt keenly by parents—but think of the satisfaction The Creator must feel, as he looks into our hearts, if he finds there the beauty of the full life that He had in mind at the time of creation.

We have felt the shame of improper actions and decisions, the harsh tones of blatant laughter and uncouth speech, the guilt of taking

Mental Cruelty. We are too often guilty of using mental cruelty as a means of motivating others to conform to our wishes. It is truly a paradox that the people we love most are usually the recipients of our mental cruelty. Until we rid ourselves of this pernicious habit, our loved ones will experience the shock of feeling unwanted, the chill of an indifferent stare, and the hurt of constant criticism, all of which are forerunners to the collapse of mutual love and affection in the home. Simulated superiority by any family member is a mockery to the slogan "Love at Home." Members of the family unit like to feel important, and wanted. To allow genuine affection and admiration to rust into boredom opens the way to mental cruelty; it is tantamount to closing the door on the life God had in mind when he created man and woman.

False Front. The cheerful and engaging front we wear to church functions, which is designed to win the smiles and handclaps of our fellow church-goers, is only acceptable to our Heavenly Father if we carry the same atmosphere into our homes and places of employment. A genuine pleasing manner can be acquired and maintained, if we wish to, and there are rich rewards for the effort. A smiling countenance most always reflects the beauty one wears inside—those who see the happiness radiated from within respond in like manner. If we find upon analysis that we create a happy atmosphere only when it is desired to make an impression, we will do well to heed the red light that warns us of insincerity.

Impatience. Shouting angry epithets at another driver as he violates the sanctuary of our lane of traffic is a typical act of impatience that is wholly inconsistent with perfection. The few seconds saved by honking at the car ahead as the light changes to green are hardly worthwhile, and the effort labels the honker as immature and peevish. Reckless driving, needless horn honking, and challenging the right-of-way of other drivers on the protest of being late are not justifiable. Patience and tolerance are recognized as prime virtues—they are the key to achieving a perfect way of life.

Closed-door Policy. While our acquaintance with friends and neighbors obligates us to open our door to them, church workers and others frequently feel barred from the warmth of a similar welcome when seeking our assistance or support. The obligation is just as pronounced, nevertheless. The unwelcome atmosphere so often created is detrimental to us in reaching out for a perfect application of life. To be sure, there are scoundrels who high-pressure their way beyond the point of friendly endurance, and there are church workers who sometimes pay scant attention to rules of graciousness, but there are many whose daily tasks would be immeasurably lightened if they were made to feel welcome as they knock at our door. It is obligatory that we think of them as children of God, our brothers and sisters, not as inferior and objectionable peddlers. If a donation is asked, what a satisfying feeling it is to participate to the extent of our ability. We sometimes feign disinterest or act coldly superior as a cover-up for our financial inability to respond to the extent we would like. However, to give what we can is all that is expected, even though it may be no more than a genuine expression of appreciation for their call. We will not feel embarrassed or ill at ease if our attitudes are good. To be interested in these folks and their work is important to our spiritual growth—criticism, lack of interest, and unfriendliness are out of harmony with the spirit of brotherliness exemplified by our Savior.

"DON'T" mix religion with business, they told me when I was a young man just starting out. This advice didn't seem sound to me, and I soon found that it wasn't. So I put it this way: "Be sure to mix religion with your business if you want to succeed and be happy."

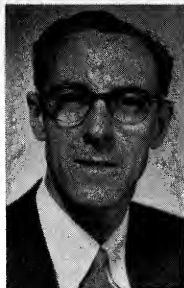
—Herman W. Steinkraus.

Self-styled Scientists. Contesting and questioning the truths and exhortations of Prophets of God will narrow our ability to comprehend the way of life that has been designed by our Heavenly Father. The newness of fresh opinion on doctrinal and historical points is, of course, invigorating; but, while we find mental growth in the stimulating effect of probing the depths

of our religion, our probing is damaging to us if we go beyond the point where perspective is lost. Such probing stirs up vicious doubts without accomplishing the original purpose—it pinches our conception of the plan of life. While singular events may be difficult to explain to the satisfaction of some, the credit side of Church doctrine is so overwhelming that one cannot afford to doubt. The need for probing is apparent because only through such analysis will truth be known to us as individuals, but there are too many self-styled scientists who, because of their tendency to doubt, stir up time-worn issues. If we like to probe, let us do it thoroughly and arrive at truth before we give out opinion to the contrary. Our uncertainties can be pursued to a satisfying conclusion through proper research, exercise of faith, and the medium of prayer. There is much to be achieved by contributing a positive testimony of the truthfulness of our studies, which is in strong contrast to the projection of negativism that opposes spiritual progression.

Misuse of Leisure Time. Lack of care in planning leisure hours invariably results in time being used primarily for the indulgence of social whims and physical comfort. Shouldn't most of our leisure time be devoted to those things that more adequately equip us for eternal glory? It has been suggested by some folks who have come to realize the importance of using their free hours wisely that time is at a premium because we have so much to accomplish before the Savior comes again. The values we place on entertainment and comfort, and the time we consume thereon, seem out of harmony with this idea of the second advent. We gain more by thinking in terms of the whole of life rather than placing so much stress on temporal niceties. Just think, the hours we spend in sun bathing or in fraternity councils beyond normal time limits could be shared in doing good for others. Giving of ourselves helps us to grow spiritually and is part of that which we take with us when this earth life is finished. The joy that manifests itself in the faces of needy people is reward enough for making the time to help them, but their kindly words bring smiles of contentment to our

(Concluded on page 304.)



WE "THINK" IN PICTURES

By Frank S. Wise

It's strange how a new dress can cause us to "sit up and take notice" of someone who has been around us most of our lives. This is something similar to what has happened in recent years in the teaching profession. Although we have had blackboards, maps, and pictures on the walls of our schools for generations, and the movie theatre has been a staple form of entertainment for better than four decades, it took a fancy phrase like "visual aids" to make us sit up and take notice of the worth of a picture as a teaching medium.

Most of us will readily admit, from the storehouse of our own experiences, that pictures are extremely effective as a teaching aid. We don't really need the wisdom of Confucius to remind us that "one picture is worth a thousand words." Have you ever wondered why?

A little self-analysis and introspection will almost immediately reveal the simple answer to this question. We *think* in pictures! Take any experience out of your past and analyze its contents in terms of your memory. You will find a picture there!

True, the other senses contribute to the picture; in fact, they have a definite ability to "trigger" or bring to memory a situation long since buried deep down in the recesses of the mind. I suppose an odor has the most potent ability to open the storehouse of memory. But it isn't the smell of new-mown hay *itself* which we suddenly remember, but a picture of the circumstances surrounding an occasion when the odor of new-mown hay was very evident—a picture is what we remember, the odor simply "triggered" the memory into revealing it to us again.

The printed word is not usually classified as a "picture," but that is

just what it is! A series of symbols, which, when read and *understood*, reconstruct within our minds a situation or circumstance represented by a *picture*. Herein lies the art of authorship, the excellence of one style over the form of another. The powerful descriptive ability of some writers, the minute detailed explanation of others, all contribute in their different ways to the piecing together of a mental jigsaw puzzle which is part of the art and thrill of intelligent reading. Words—yes, but they can mean nothing to us unless we can interpret them in terms of a *picture* impression.

Take any experience out of your past and analyze its contents in terms of your memory. You will find a picture there.

Sounds are carried to us through that other great informative organ, the ear. An organ, second only, perhaps, to the eye in importance as an interpretive sense. Yes, even sounds have to be reduced to the "lowest common denominator" of *picture* before the mind fully accepts the significance of what is being brought to it. You hear running water, and immediately the automatic switchboard of "selection" goes into action; the mind, by comparison, associates it with the type of running water the sound represents. You picture the gurgle of a stream, the hiss of water being forced through pipes as it feeds the sprinklers in the garden, or the ominous drip, drip which suggests that someone has let the bath overflow upstairs! In a flash, the mind reviews the various sounds that water can make and selects that which comes closest by comparison with past *picture* experience.

The spoken word is interpreted to the mind through pictures. A strange foreign tongue will be mean-

ingless to us until we are able to associate the spoken sounds with pictures of things, places or situations. Pictures are automatically involved when we think of a word in our own language such as "apple." First, there is the picture which the word "apple" immediately brings to mind; then there is the new word "pomme" which we are asked to associate with "apple." Then comes the substitution of "pomme" for "apple" whenever we are writing or speaking the French language.

The marvelous and complex "switching" and "discriminating selection" which takes place every second in the mind, is something which we now accept without question since its action has become automatic. Quick-witted people are simply those who through hereditary gift, or native and acquired ability, are able to associate words with pictures in less time than it takes another who is not so well-equipped. This ability in "speed of selection" is not necessarily associated with a "capacity to remember." One may be considered "sharp," "on the ball" or "bright," and yet have a poor memory (inability to call to mind and examine past picture impressions). The very opposite is possible, as is also a combination of both "sharpness" and a "good memory."

Actions are also preceded by mental pictures. We are asked to go to the store for something, do the dishes, or make a momentous decision in our lives. These actions are preceded by a lightning review of the proposed action we are about to make—in *pictures*.

It is not just by chance that the word "imagination" has its root meaning in "picture" or "image." In addition to having the ability to remember incidents which have been witnessed in the past, the mind has the wonderful ability of taking the elements of "thought pictures" and

(Concluded on page 319.)

SPIRITUAL DEVELOPMENT THROUGH MEMORIZATION

For the Month of December

FIRST INTERMEDIATE DEPARTMENT

History of the Church for Children
Course No. 6

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
—Luke 2:11-12.

SECOND INTERMEDIATE DEPARTMENT

Old Testament Stories
Course No. 8

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
—Exodus 20:3-4.

ADVANCED JUNIOR DEPARTMENT

*The Church of Jesus Christ in
Ancient Times*
Course No. 11

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
—Galatians 6:7.

SENIOR DEPARTMENT

The Restored Church at Work
Course No. 13

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, That he who loveth God love his brother also.

—1 John 4:20-21.

SENIOR DEPARTMENT

Our Standard Works
Course No. 14

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

—Ezekiel 37:26.

ADVANCED SENIOR DEPARTMENT

Life in Ancient America
Course No. 16

And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen.
—Moroni 10:34.

THE GOSPEL MESSAGE DEPARTMENT

The Gospel Message
Course No. 17

And whoso is found a faithful, a just, and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life.

—Doctrine & Covenants 51:19.

GENEALOGICAL TRAINING DEPARTMENT

Proving Your Pedigree
Course No. 19g

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of

the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

—Ephesians 4:11-13.

FAMILY RELATIONS DEPARTMENT

Parent and Child
Course No. 19d

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him;
—Hebrews 5:8-9.

GOSPEL DOCTRINE DEPARTMENT

The Gospel Plan
Course No. 19a

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

—Revelation 20:12.

INVESTIGATOR'S DEPARTMENT

A Marvelous Work and a Wonder
Course No. 19h

Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven.

But it is they who do not fear me, neither keep my commandments but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil—yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.

—Doctrine and Covenants 10:55-56.

PICTURES FOR THE CHRISTMAS STORY

By Kenneth S. Bennion

BOTH colored pictures, this month, illustrate the beloved story of our Savior's birth. It is intended that either or both may be used in any department, to illustrate the Christmas story, particularly as it is told in Luke, Chapter 2, verses 4 to 16.

It is a not-too-happy coincidence that the pictures are so nearly alike. It would be well to explain to the younger children that these and all other pictures illustrating the Bible are simply the ideas of various artists, because no pictures have been left to us from Bible days.

The "Nativity," by William E. Fay, is a somewhat unusual treatment of the subject. The shepherd in the foreground is rough-clad, wearing only skins, probably those of wild animals. A shepherd's staff lies near by, to identify the visitors.

Attention in the picture is directed to the child Jesus by the eyes of the four people, by the source of light, and by the location of the Child in the large, illuminated space between the people.

The stable is identified by the high feed rack and by the cow in the background. Note that no manger is shown in this picture. The mother appears to be very young. Joseph, by contrast, seems much older. The stable is clean and comfortable.

The second picture, "The Arrival of the Shepherds," by M. Feuerstein, again makes use of eyes, source of light, and position of the Child to direct our attention toward the focal point of interest. Note that Mary is more mature and Joseph is a younger man than in the opposite picture. The shepherd's clothing is still rough, but of better quality. A child holds the traditional lamb, and the staff and water container help to emphasize the fact that the visitors are shepherds.

Our scriptures tell us that the Lord will do nothing without making it known to the people. When Christ was born in Bethlehem, heavenly hosts visited the shepherds in the field, bringing them the glad

tidings. After the angels had gone away, the shepherds said among themselves:

" . . . Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known to us."—Luke 2:15.

Thus the shepherds came to the stable where the Christ Child lay, and became witnesses to the world of the great event of Jesus' birth. A little later, wise men out of the East came to visit the Child, and they, too, testified to all the earth that Jesus was born in Bethlehem.

The pictures may be used in any class during the Christmas season; however, the following are especially appropriate:

Course 1 (Nursery) Lesson for December 28

Course 2 (Kindergarten) Lessons for December 7, 14, and 28

Course 4. (Primary) Lesson for November 30

MERITING CELESTIAL GLORY

(Concluded from page 301.)

faces that strengthen the flat muscles around our eyes and mouth and reflect the hours we have shared with others. Our Lord will be far more pleased with the reflection of good works in our countenances than in the accumulation of worldly wealth and social position if achieved at the expense of a well-rounded way of life.

As we live each day, it is good to be constantly alert to the complete life our Creator had in mind in the beginning. Let us analyze our thoughts to determine if we are smug, haughty, indifferent, or lacking in appreciation for the Lord's plan for our perfection. Let

us ask ourselves frankly if the things we think and do are on the higher level of inspired thought and action. Being lady-like and gentlemanly, even while under the strain of excitement, sorrow, and discontentment, can be very satisfying to us if we capture the beauty of such dignity. The application of this well-rounded and complete way of life will equip us with the necessary tools to combat the baser instincts that tend to disrupt our spiritual progression; it will help us divorce ourselves from sham, selfishness, anger, petulance, complacency, and many incongruous and immoral practices that depreciate

the purpose of our creation. Until we master our human frailties, it is presumptuous to assume that we are destined for the highest glory.

If we take pride in walking uprightly before the Lord each day, and if we make an honest effort to correct our many human idiosyncrasies and shortcomings in addition to taking care of the temporal ordinances of the true Church of Jesus Christ, we can rightfully assume that we are qualifying ourselves for eternal glory. This is the full life. A lifetime of such qualification will help us to become perfect and to merit the Celestial Glory.



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No. 497. ARRIVAL OF THE SHEPHERDS

Luke 2:15, 16



No. 623. NATIVITY
Luke 2:7

ISAAC, A CHILD OF PROMISE

A STORY FOR CHILDREN

By Marie Fox Felt

In the land of Canaan Abraham had a peaceful, happy home. He lived out in the open, and when he was tired, he slept or rested in his tent house. Often as he rested he thought of God's promise to him which was that "I will make of thee a great nation and I will bless thee and make thy name great — and in thee shall all families of the earth be blessed." (Genesis 12:2-3.)

Some people might have lost faith and wondered if God would remember His promise, but Abraham never doubted. Every commandment that the Lord had ever given to Abraham he had cheerfully obeyed. He knew that when God was ready He would keep His promise to send them a son.

One day, as Abraham sat resting in the door of his tent, he looked up and saw three strange men coming toward him. Being a very gracious person he arose quickly and went out to meet them. He bowed low as he welcomed them to his tent. He said, "Let a little water, I pray you, be fetched and wash your feet and rest yourselves under the law. And I will fetch a morsel of bread." (Genesis 18:4-5.) The guests were provided with clean sandals and fresh linen and made to feel very comfortable and welcome.

Soon a very delicious meal of freshly cooked bread, butter, milk and meat with honey, dates and grapes for dessert was placed before them.

After they were refreshed, the three men told Abraham that they were messengers come to tell him that Sarah, his wife, should have a baby son.

Abraham was very pleased and happy. Sarah, who was inside of the tent, could hardly believe what she heard. In fact she laughed when she heard what they said. She could hardly believe that such a thing

could come to pass now that she was so old.

The Lord then said to Abraham, "Wherefore did Sarah laugh? — Is anything too hard for the Lord? At the time appointed I will return to thee according to the time of life and Sarah shall have a son."

Sarah felt ashamed at having doubted the truth of the angel's message.

After many months had passed, the time of which the Lord had spoken came to pass. According to promise, a dear sweet baby boy was born to Abraham and Sarah.

When the baby was eight days old, he was blessed by his father and given the name of Isaac. Everyone was very happy with the new baby, especially Abraham and Sarah. He had come as a special blessing to

them from the Lord. Now they were going to teach him to be the kind of boy with whom God would be pleased. If he was to fulfill the promise made to Abraham by God he must become a very wise and good man. Isaac was a very fine person as we shall see a little later.

PEACE

QUIET evening,
Blissful hour;
Work is done,
Shadows lower.

Night is nigh,
Sweet repose;
Thoughts ascend
To God who knows.

—Elizabeth Kleiser.

A Prayer

Words and Music by
MOISELLE RENSTRÖM

The musical score for 'A Prayer' is written in 3/4 time with a key signature of one flat (B-flat). It consists of three staves of music. The lyrics are written below the notes. The first staff begins with a treble clef and a key signature change to one flat. The second staff begins with a bass clef. The third staff begins with a treble clef and a key signature change to one flat. The lyrics are: 'Fa - ther in Heav - en on this love - ly day Please help me be hap - py and kind as I play Help me to al - ways be hon - est and fair Help me with oth - ers my bless - ings to share.'

Fa - ther in Heav - en on this love - ly day Please help me be

hap - py and kind as I play Help me to al - ways be

hon - est and fair Help me with oth - ers my bless - ings to share.

(from "The Children Sing," page 8.)

BOOK REVIEW

ISRAEL, PROBLEMS OF NATION-BUILDING

By Milton Bennion

ISRRAEL, *Problems of Nation-Building*, by Emil Lengyel and Ernest O. Melby, Headline Series No. 89, Foreign Policy Association, Inc., New York 16, New York, 1951 and 1952, all rights reserved, 62 pages, 35c.

The Foreign Policy Association is an impartial nonprofit, membership organization founded in 1918 "to carry on research and educational activities to aid in the understanding and constructive development of American foreign policy." It aims to be strictly objective.

Emil Lengyel is Professor of Education and Ernest O. Melby is Dean of the School of Education, both of New York University. Professor Lengyel visited Israel in 1950 as a member of New York University's workshop on Israel's life and culture. He has written extensively on eastern Europe, the Middle East, and Turkey. Dean Melby was formerly Chancellor of Higher Education of Montana and with his associates directed the famous studies on rural life.

The State of Israel was born in May, 1948, following a directive of the United Nations passed in November, 1947. Chaim Weizmann became its first president. His book, *Trial and Error*, tells the story in detail of Israel's struggle for inde-

pendence. This book was reviewed in the February, 1951, issue of *The Instructor*.

For several reasons the State of Israel's importance exceeds by far its size. In location it belongs with the east, but its aspirations are primarily with the west. Yet its Jewish population includes some strictly oriental groups. They have this characteristic in common; however, they are remnants of disinherited and persecuted families from nearly all the countries of Germany, middle Europe, and Russia. Yet in education they vary from the foremost scholars to illiterate peasants coming from the centers of civilization to dwellers in the poverty-stricken populations of North Africa and the Near East. Israel Zangwill's "melting pot" cannot serve them efficiently enough, and, therefore, they require a "pressure cooker." (Page 16.)

The present form of government, in some respects, is after the pattern of the British, but like the French in having a president instead of a hereditary monarch. The business of the state is carried on by a prime minister and cabinet representing the major party or a coalition of parties. President Chaim Weizmann gave the government of Israel its initial tone, leaning towards the progressives. David Ben-Gurion, as soldier and

very able statesman prime minister, has been the chief figure in carrying on the business of the state.

The Arab, both Moslems and Christians, residents have full rights of citizenship. They, however, are constituted of a very few rich and a great mass of the very poor, contrary to the ideals of the State of Israel. The ideal of the voluntary commercial agricultural villages is "one for all and all for one."

The government favors decentralizing industry, rather than to have Tel Aviv expand into a unwieldy community like the great industrial and financial cities of America and Britain.

Emphasis is placed on universal elementary education and promotion of public health and higher education. The work of the University of Jerusalem and the adjoining hospital is fostered; both are well staffed with eminent scholars and physicians, but short on adequate financial support. There is general agreement on protecting the shrines of the three great religions—the Christian in Nazareth, although the inhabitants are chiefly Moslem; the Wailing Wall of the Jews in Jerusalem; and the Moslem Mosque of Omar. All three religions share in the shrines made sacred by historical events related in both the Old and the New Testaments.

THE LETHBRIDGE STAKE AND A LAMANITE MISSION

(Concluded from page 297.)

members had not been impressed, but instead, they had been disappointed and disillusioned.

Just when the Church visitors had almost abandoned all hope for their cause, Teddy Yellow Fly, the head chief, came into the Council meeting. His friendly attitude turned almost immediately the unfriendliness of the

Council members to one of sincere and friendly cooperation. A vote was taken which gave, unanimously, the Church of Jesus Christ of Latter-day Saints the right and privilege of coming among their peoples and preaching the Restored Gospel.

Indeed, their Father in heaven had heard and answered the supplication

of the stake and mission workers who are now so assiduously engaged in proselyting among their Indian brethren.

SHALLOW men believe in luck; wise and strong men in cause and effect.

—Emerson.

CHANNELS INTO CONSCIOUSNESS

SUPERINTENDENTS

By A. Hamer Reiser

TO THE usual channels of learning which include hearing, seeing, tasting, smelling, feeling, thinking, saying and doing should be added: We learn as well by what we perceive of the whisperings of the spirit to our minds.

Why say this to superintendents?

Answer: Because superintendents are the people who control and set into action so many of the factors of learning.

As learners see and hear, taste and smell, feel and think, say and do and perceive the inspiration of the Spirit of Truth, they bring into their consciousness the various elements present in their total environment, associated with each other.

Rarely does one element or single idea come into consciousness alone. Usually many associated ideas come trailing into consciousness with it. These "associates are the "comcomitant learnings," the "associated ideas," integral parts of the "appreceptive mass." These are the terms you will read in your teacher training textbooks.

People learn during every moment of consciousness. So long as the channels of consciousness are open, awake, alert, they are carrying impressions into the learner's consciousness. These channels soak up for the learner, like a blotter or a sponge, the elements of his environment, and store these away into the recesses of the mind and the memory to be called back into consciousness when some associated elements of the ideas are present or recur in the consciousness. The recurrence reminds us of other things associated, and we recall and use the whole idea and its associates.

What does this mean to superintendents?

Superintendents are the creators, managers and directors of so much of the environment of learners in the Sunday School. If you want reverence, it is you superintendents who build the environment which will produce the impressions of reverence with all the associated ideas. An environment of reverential, sacred music, of silence, the absence

of disorder and of all inappropriate static; of beauty, order, cleanliness, repose, spiritual meditation; these factors of a Sunday School environment, foster and promote reactions and associations of reverence.

Whenever they are met again by the learner, his psychological processes of recall start to work and recreate for him in memory and imagination the original environment and the experiences and ideas associated with it are lived again to deepen the impressions by repetition.

If you superintendents intend to promote learning, employ the factors of learning and build into the environment of the learners those truths and principles you would have them learn. These factors are the clear presence of the truths and principles in the minds of the teachers, ready for communication to the learners in the form of well and compelling organized units, presented clearly and interestingly; adequately illustrated and enriched; skillfully applied to the practical
(Concluded on page 319.)

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HELP FROM A STAKE SUPERINTENDENT SECRETARIES

By Richard E. Folland

THE following paragraphs are from monthly bulletins sent to the ward superintendents of the Inglewood Stake by the stake superintendency (Newel G. Eliason, superintendent). We believe that the suggestions and advice given here will be very timely and helpful as well as fitting for use in other wards.

Enlistment Program

Is your enlistment program functioning? Do you have any "inactive" names on your roll books? Have you obtained the names of the ward population from your ward clerk yet? Superintendents in charge of records, remember, the secretary needs your help.

Teacher Training

Sunday School teachers are competing with the best in radio, television, motion pictures and other forms of commercialized recreation. You don't think so? Oh, it is true that most forms of commercialized recreation do not happen at the same time our Sunday School classes are in session. But, just listen to the conversations carried on by teenagers in Sunday School classes and soon you will realize that they are interested in these activities so greatly that this interest splashes over into the Sunday School classrooms.

We cannot be critical of young people because of this interest. Rather, let's use better methods of teaching to make the Sunday School more attractive. Our church history and principles are full of the possibilities of dramatization. When a dramatic event is well worked out and presented it is powerful in its ability to hold interest and to teach unforgettable lessons. If you don't know how to make use of dramatization, ask your stake board for some help.

Weekly Council Meetings

Superintendents, are your meetings planned, or do they just happen?

Sometimes it has appeared that little or no thought has gone into the planning of Sunday School exercises.

The first essential in conducting is to know the order of exercises and the time required for each component part. The second essential is to prepare every Sunday morning's complete program, in detail, in advance. This is the chief business of the superintendent's weekly council meeting.

Some superintendencies have not been holding regular weekly meetings, and in every case it has been quite obvious to stake visitors that the exercises have not been properly planned. Our experience has also shown that short meetings of only a few minutes duration are not sufficient to do the planning required for a good Sunday School. If a superintendent does not have any problems in his organization it is usually because he does not recognize them when he sees them. If you analyze your Sunday School with a desire to improve it you will find numerous things to discuss. Deficiencies have frequently been reflected in the "rushing around" by those in charge, the last minute before Sunday School starts, lack of enthusiasm and responsibility from the teachers' point of view, and the general response of the members in attendance, punctuality and reverence.

Records and their Keeping

"What is recorded on earth is recorded in heaven." Have we forgotten that the keeping of records is the Lord's work? What will be our answer when we are called to account for our stewardship and there are no records (those we were entrusted to keep or see that they were kept)? Superintendents, don't just suppose the work is being done. Make it your business to find out if it is done correctly. If you realize the importance of record keeping, check to see that they are kept cor-

rectly; then your secretary will not say, "Who looks at them anyway," "Oh, they just burn them up," "Why should I do all that work," etc. Do you know enough about the records to answer your secretary's questions? There are two places immediately available where we can get most of our answers. *The Sunday School Handbook* and *The Instructor* (secretaries' department). If members of the superintendency diligently seek the Lord's help and work together our records together with the other phases of our organization will greatly improve.

Special to Secretaries

If you want to be a good secretary ask questions and more questions. Don't quit because you don't get the complete answer the first time, but keep asking. The stake board members are eager to help you any time and in any way they can.

Dime Fund

Dime Fund Sunday is set for September 21. Lay your plans early. Many wards in the Church are so organized that collections are complete before the date set. See your August *Instructor*, superintendents' department, for further information. We have not yet received ward quotas. As soon as we do we shall send them to ward superintendents. In the meantime you know your ward population plan on collecting at least ten cents from each ward member. Since some will not contribute anything you should depend on collecting considerably more than ten cents from many members. Another method of handling the matter is through your ward budget.

Ward Faculties

We appreciate your fine work. Keep it up, but let's do better each month. Your stake board is always ready to help you.

A MINIMUM LIBRARY LIBRARIANS

By Wendell J. Ashton

On display at the Sunday School's Model Library (50 North Main Street, Salt Lake City, Utah) now is a cabinet of teaching aids. It has been designated as a "minimum library." It has been set up by the Library Committee of the general board as a sample of a starter for a Sunday School library. It contains

ATTEND VISUAL AIDS CLINICS

At General Conference Time

TO HELP Sunday School leaders and teachers to improve gospel teaching, the General Board will present, at General Conference time in Salt Lake City, a series of demonstrations on teaching aids.

The demonstrations will be held Friday and Saturday, October 3 and 4, in Barratt Hall, 60 North Main Street.

The schedule of demonstrations:

Friday, October 3, 1952-4:25 p.m. to 4:45 p.m.

"The Sunday School Librarian and Her Functions"—Wendell J. Ashton, Library Committee, General Board.

Friday, October 3, 1952-4:50 p.m. to 5:10 p.m.

"Teaching Aids Available at the Deseret Book Company"—J. Holman Waters, Library Committee, General Board.

Friday, October 3, 1952-5:15 p.m. to 5:35 p.m.

"Collecting and Mounting Pictures"—Claribel W. Aldous, Kindergarten Committee, General Board.

Friday, October 3, 1952-5:40 p.m. to 6:00 p.m.

"Making and Operating a Hectograph"—Hazel West Lewis, Library Committee, General Board.

Saturday, October 4, 1952-4:25 p.m. to 4:45 p.m.

"Teaching Aids for The Nursery"—Marie Fox Felt, Nursery Committee, General Board.

Saturday, October 4, 1952-4:50 p.m. to 5:10 p.m.

"Low Cost Magazine Binding"—Edith Rich, Salt Lake Stake Librarian.

Saturday, October 4, 1952-5:15 p.m. to 5:35 p.m.

"Blackboards and Related Teaching Aids"—Carl J. Christensen, Library Committee, General Board.

Saturday, October 4, 1952-5:40 p.m. to 6:00 p.m.

"Making and Using Flannelgraphs and Groove Boards"—Freda Jensen, Mt. Jordan Stake Teacher Trainer.

Plan now to arrange for a group from your ward to attend these demonstrations. They will help make better teaching easier in your ward.

pictures, maps, dolls, bound volumes of Church periodicals, and other helps for the teacher that can be garnered for very little cost. More



Marie C. Richards of the Instructor Editorial Staff will be available to demonstrate the Sunday School's Model Library.

will be said about the minimum library later. But for the present, the general board urges stake, ward and branch leaders to arrange for representatives of their Sunday School organization to visit the Model Library, including the minimum library. Arrangements may be made to hold your ward faculty meeting in the Model Library room. Phone or write the executive secretary for an appointment.

What About Blackboards?

Part of the Sunday School librarian's job is to see that all teachers in his or her Sunday School have access to a blackboard. What is the status of blackboards in your ward or branch classrooms? Check them now. Suggest a plan to your superintendency and bishopric for placing a blackboard in every classroom. Hints for making blackboards are contained in *The Sunday School Librarian's Guidebook*. The Librarians' department of *The Instructor* in the near future will also contain further

suggestions for making and placing blackboards.

Maps and Picture Sets

Questions are often asked by teachers about available maps for Church history and the Old and New Testament. A list of such maps that might be purchased is published on page 22 of your *Librarian's Guidebook*. If you do not have a *Guidebook*, you may obtain one by writing to the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah. Price of the *Guidebook* is thirty cents.

Church Periodicals

Now, when vacations are pretty well over, is a good time to set up a system for obtaining sets of Church periodicals for binding. It is suggested that you obtain at least two, and preferably three, copies of each Church magazine and the *Deseret News* Church Section. Chances are that there are many discarded
(Concluded on page 317.)

WHY USE FILMS?

TEACHER TRAINING

By H. Aldous Dixon, Chairman, Teacher Training Committee



Vivian Green demonstrates a good procedure for a teacher. She checks her film, projector and screen; she rehearses the narrative to coincide with the illustrations; she emphasizes the key points of the lesson.

DURING World War II, over twelve million men and women were trained to do military jobs. Most of these men and women came poorly prepared for the specific tasks at hand and needed intensive training to prepare them in the shortest possible time for their war responsibilities. The pressure of time and the magnitude of the task forced the federal government to use the most economical tools of instruction at its command. One of these tools was soon found to be films, and, as a consequence, films were used more widely and intensively than ever before and at all stages of the training program.

Unfortunately, scientific evaluations of the use of films in instruction are relatively few when compared with their importance, but a sufficient number of reliable studies is available to establish confidence as to the outcome when they are used properly. Statements summarizing the find-

ings of a few of these scientific studies will reveal the basis upon which confidence in the use of films may be placed.

The Psychological Test Film Unit of the Army Air Force compared learnings derived from (a) a training film, (b) studying from a well illustrated manual, and (c) an organized lecture. They found that both the inferior and superior sections of the film group did significantly better than either the manual or the lecture group.

Miles and Spain¹ found that attitudes developed by the motion picture are measurable and have remarkable staying power. They relate that the film entitled "Prelude to War" influenced soldier attitude, that men who had seen the film were far more likely to have a clear idea of what they were fighting for, and,

when compared with those soldiers who had not seen the film, twice as many said they would rather be soldiers than workers in war industries.

Another study by the same men revealed that seventy percent (70%) of the men who saw "Battle of Britain" believed that the British success was due to their determined resistance, while only forty percent (40%) of those who did not see the film had that belief.

Hoban² reports a study relating to the effectiveness upon soldier morale of the film "Prelude to War." In this study, one large soldier group was shown the film and another large group matched for ability did not see the film. He reports that in all cases the film improved the morale of the soldiers.

In another study, Hoban showed that the men with college training profited more than those with elementary school training and that his higher intelligence group showed a twenty percent (20%) increase in material learned, while the lower intelligence group showed only a six percent (6%) increase. He learned also that both the brighter and the duller groups benefited appreciably when the showing of the film was preceded by the instructor's introductory explanatory remarks. Many studies prove that merely showing the film without preparation of the class is an inefficient method. A good method seemed to be that of using direct questions. One careful study finds that a limited amount of pre-study and questions to be answered increased the amount of information acquired twenty-three (23) to sixty percent (60%).

1. Films speeded up training without any loss in effectiveness.
2. Films made the classwork more interesting, and resulted in less absenteeism.

(Concluded on page 318.)

¹Miles and Spain, *Audio-Visual Aids in the Armed Services*, Wash. Am. Council on Education, 1947.

²Hoban, C. I., Jr., *Movies That Teach*, New York, Dryden Press, 1946.

HYMN OF THE MONTH

MUSIC

For the Month of December

DECEMBER, 1952, "While Shepherds Watched Their Flocks by Night," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 222.*

FOR CHORISTERS: This is really a Christmas carol. The text is from the scriptures and the melody is a Yorkshire folk song. The predominant feeling throughout the hymn is expressed in the words, *Glad Tidings of great joy*; therefore, the hymn should be sung with spirit as is indicated. Actually, there is a dance-like character in the rhythm which contributes to the gladsome expression of the words. You will notice that all the voices (with the slight exception in the tenor and bass parts in the second line) sing in the same rhythm as the melody. This is called singing in "familiar style," a style much used in dance and folk music.

Structurally this hymn consists of sixteen measures divided into two, eight-measure periods, each period having two four-measure phrases. Conduct two beats to a measure, but since this Christmas hymn is dance-like, do not interrupt its pulsating flow by over phrasing in your conducting, but rather follow the rise and fall of the melody with gentle crescendo and diminuendo. This will gracefully outline the phrases and give nuance to the hymn. A moderate staccato style of singing would add to the hymn's joyous character. A short interlude between verses would be effective.

It is suggested that you rehearse this hymn during song practice each of the three or four Sundays before the Christmas Sunday program so that the full effectiveness of this beautiful Christmas hymn can be realized.

—David A. Shand

FOR ORGANISTS: A somber tone quality is brought about on the organ by the use of eight-foot stops only. A bright tone quality will in-

clude in addition to the eight-foot stops also four-foot and two-foot stops. For this hymn use a bright tone quality.

The bass in this hymn will be too difficult for most organists for playing in the pedals. Therefore, leave out the pedals throughout and play the hymn entirely on the manual keys.

Play this hymn in non-legato style in harmony with its happy mood. The text of this hymn is serious enough, but is presented as history that should make us all glad and happy. Therefore, the spirit of this hymn is not one of playfulness, but

of thankful happiness over the event of our Savior's birth.

Please correct in your copy one misprinted note. (There is no need to mention it to the singers. Just play the note correctly yourselves.) In the second line, fourth measure, the first note "A" in the alto, should be a "G." —Alexander Schreiner

*This article refers to the music in the 1950 Edition of the Hymn Book which is entirely different from the 1948 Edition

WOE is the man who cannot respect his work.

—Sunshine Magazine.

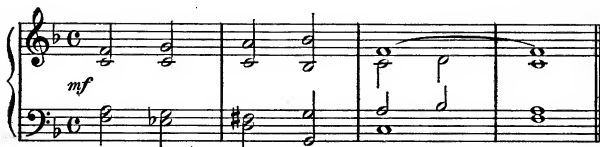
Sacrament Music and Gem

For the Month of December



SACRAMENT GEM

I come to Thee all penitent;
I feel Thy love for me;
Dear Savior, in this sacrament
I do remember Thee.





"...HE THAT DOETH THE WILL OF MY FATHER..." WARD FACULTY

By Kenneth S. Bennion

MORE than a year ago we set out to encourage a greater degree of participation in Sunday School, that we might foster a spiritual rejuvenation among all members of the Church. You will recall the theme of the 1952 Sunday School Convention was "Spiritual Rejuvenation through Participation in Sunday School." This became, also, the theme of the faculty meeting lessons for the year. During the past eleven months we have considered important phases of our work, to determine the best means of helping to bring about this needed spiritual rejuvenation.

The final four lessons of the year are centered around the actual teaching process. We have already considered three of these lessons: "A Wealth of Ideas," "Compelling Organization," and "Enriching Illustrations." This month our subject is "Dynamic Participation."

Surely this final topic concerns the very essence of teaching; for without obtaining participation—both in the classroom and beyond it—we accomplish nothing.

Action is Emphasized

Jesus, the Master Teacher, emphasized the *doing*, rather than the hearing, of His Father's doctrine.

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

—John 7:16, 17.

There was a time when educators and philosophers supposed that teaching was merely a matter of pouring into the minds of listeners words of truth. But that idea has been proved false. Good teaching may be measured only by the right

thinking and right acting of those who are taught. Here are a few of Jesus' statements:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."
—Matthew 7:21.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock: . . ."
—Matthew 7:24.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."
—Matthew 7:12.

EVERY good desire is a promise of what can be.

—Grenville Kleiser.

Direction of Activities

Dr. John T. Wahlquist says:

"Most beginning teachers attempt to impart facts and information to their pupils, much as we pour water from one vessel into another. Many religious instructors desire to impose their points of view upon the minds of immature pupils—to make converts through the force of external pressure. The modern teacher directs the activities of pupils toward certain adaptations—attitudes, ideals, interests, ambitions, etc. . . .

"Success [in teaching] is dependent upon the activity occurring in the pupil in response to the stimuli. . . . Teachers are inclined to do too much rather than too little; talk too much rather than too little; give an answer rather than wait for one, etc. Especially are those the faults of beginning teachers. No amount of activity on the teacher's part is a substitute for pupil-activity; children learn by

virtue of their accepted share in the enterprise."¹

We Learn As We Practice

It is recommended that, as part of this faculty meeting presentation, someone be assigned to read Chapters I and II of Dr. Wahlquist's book and report on that phase of the work dealing with class participation and ways to obtain it.

Let us not deceive ourselves: Knowledge of the Gospel is not enough to insure right living. Many an inmate of our penitentiaries knows the Ten Commandments. A young man gave a two-and-one-half-minute talk on the importance of keeping the law—and then went out and knowingly violated a traffic law. One person was killed, several were injured, and two cars were destroyed.

As has been pointed out, we learn only as we practice, or as we participate. We learn the value of prayer by praying, not by hearing a lecture on the subject. We learn to be charitable by performing some charitable act. We learn the value of the Welfare System by hoeing corn, helping with the canning, or sewing shirts and aprons.

We may pour out entertaining lessons, but if our students go back to their homes and their schools, their shops and their offices, their fields and their banks without a change of thought or action, without new and better attitudes, we have failed as teachers.

In this matter of participation, let us consider both the classroom and beyond it; for after all, our goal is to influence the whole lives of those who attend our Sunday Schools. Early Christians, who learned the Gospel direct from the Master or from the Apostles, were changed so much that they become different—a "marked" people. And because

¹Teaching as the Direction of Activities, by John T. Wahlquist, Deseret Sunday School Union, Salt Lake City, Utah.

they were more righteous, they were persecuted, reviled, and many were put to death. When they heard the Gospel, they no longer went about their daily tasks *unchanged*. There is profound meaning in Jesus' words to Nicodemus: "*Except a man be born again, he cannot see the Kingdom of God.*" —John 3:3.

It is so with those who hear and accept the Gospel in our own day.

"We need religion that is religious, that purifies our motives and our lives, that makes us gloriously dissatisfied with ordinary attainments and procedures, a dissatisfaction that makes us restless until we rest in God and express our faith in ways of goodness."²

Classroom

A teacher in a small central Utah town wanted to help children to realize that Indians once played an important part in their valley and community. She needed something to make the lesson more impressive. Hoping that someone might have at least an arrowhead, she asked her pupils to bring whatever they had of Indian relics. To her surprise they brought, the following Sunday, so many arrowheads, spearheads, grinding stones, moccasins, beads, gloves, etc., that a large table at the front of the classroom could not hold them all.

Many successful teachers regularly assign two-and-one-half-minute talks for classroom presentation. These talks are based upon the lesson or its application. Others assign different parts of the lesson to students.

Some teachers have one student prepare questions, another bring applicable pictures or stories, and others point out practical applications of the lesson. One teacher who regularly has excellent participation was asked the secret of her success. She replied, "It's easy. Just make sure that every student has something worth while to do."

Elder Wilford Brimley, now an assistant to the president of the California Mission, and directly concerned with Sunday School work in that mission, says:

"To achieve classroom participation, I always make assignments that are interesting and worth while, but not too difficult. Furthermore, I prepare two or three thought-provok-

ing questions. These rarely fail to stimulate active participation on the part of the students. *I make sure to commend those who take part.*"

Elder Brimley, a lifelong and outstanding Sunday School worker, emphasizes the value of commendation. A friend of his, paying tribute to the late President Joseph F. Smith said, "He never criticized me; he always commended me."

NOTHING is denied well-directed labor. Nothing is ever attained without it."

—Sir Joshua Reynolds,
English portrait painter.

Participation Beyond the Classroom

The final test of good teaching is found in the lives of our students after they have gone away from Sunday School and away from the direct influence of teachers and fellow students. It is here that they prove whether they will do the will of our Father in heaven.

Again we are indebted to Elder Brimley for an illustration of the value of right doing: In the little mining town of Ajo, in Arizona, the Saints wanted to obtain a certain building lot, where a chapel might be erected. He found that the lot was owned by the mining company. He went to the superintendent and asked him to put a price on it. The man replied, however, that there were already other chapels in the town. Another was not needed. The company would not sell the lot. The president of the branch pressed the matter further, and was told that when company officials from the East came again, the question would be reconsidered.

Some weeks later, the branch president was called on the telephone very late at night. Eastern officials and local executives of the mine were in session. The man on the telephone said:

"How much would you be willing to pay for that lot?"

"Whatever it is worth," replied the branch president.

"Would ten dollars be too much?" came the next question.

The president was so startled he could hardly reply. He wanted to know why such an offer was made. The official replied that one of our leaders, Elder Spencer W. Kimball,

who formerly lived in that vicinity, had once performed a great service for the mining company. Therefore, anything he or his people wanted, the company was willing to grant. The building lot was transferred to the Church—and the cost was not even ten dollars. The land was provided as a gift.

We are judged—and the whole Church is judged—by our *acts*, rather than by our fine sermons and our philosophic reasoning. In our school work, our business dealings, our social contacts, in every walk of life, let us demonstrate to the world that our religion makes us a *better* people.

Conclusion

We have been called a "peculiar people." Some have taken this term as a compliment; others have rather rebelled against the idea of being different from other people of the world. They have tried to be the same, even to taking up the ways of the world in thinking, acting, and living. They have accepted as their guides the standards of the world. But they are on unsafe ground; for Jesus said: "*... Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*" —Matthew 5:20.

Our task as Sunday School workers is to teach righteousness, and so to stimulate our membership that they will *live* more righteously than any other people on the face of the earth.

Activities for Teachers:

1. List the methods you have used most successfully to obtain class participation.
2. In the light of this lesson—and other articles in this issue of the *Instructor*—jot down five to ten things to do that will stimulate participation in your classes.
3. What service or other constructive act have you performed recently as a direct result of lessons you have studied and taught in Sunday School?

A PENNY will hide the biggest star in the universe if you hold it close enough to your eye.

—Grafton.

²Walter B. Courtenay, D. D. Baccalaureate Address, Ripon College, June 8, 1951.

PLANNING THE LESSON

JUNIOR SUNDAY SCHOOL

By Evalyn Darger

A small hand knocked earnestly at the front door of a new brick home. The eyes of this six-year-old girl sparkled as the door was opened in response to her call. A young woman greeted the little visitor.

"My name is Sally Wilson," said the caller in a child-like way. "My Sunday School teacher told us to be friendly. You're just new here in the neighborhood, so I thought I'd come over and say hello." Then she added, "If you have any little kids, they can play with me."

The woman was stirred by the first act of hospitality extended to the family.

What prompted little Sally to visit this new family and welcome them into the neighborhood? It was a Sunday School teacher who had so impressed Sally with the lesson that she was motivated to action.

How did this teacher stir the child to "live the lesson"? The teacher was well prepared! By her thorough knowledge of the lesson, she was able to reach the souls of her class. Sally's teacher proved successful as shown by the student's act of kindness outside of the classroom.

Preparation is the answer to a successful Sunday School class.

In day school we are given three "R's" as tools for learning. In Sunday School we are given four "R's" for learning to teach. The point-four program, including *readiness, read, revise and rehearse*, is listed below.

1. *Readiness.* Have a regular time and place to prepare your lesson. Choose a spot that is suitable for study, comfortable and well-lighted. Have a drawer or file to gather illustrations and stories which will enrich your lesson. Gather all of your teaching tools for classroom preparation, including maps, charts and visual aids. No teacher is ready until she seeks divine guidance through prayer.

2. *Read.* Read the complete lesson. Keep in mind the objective of the lesson, as well as the aim of the unit and complete year. In reading the material try to tie in last week's lesson and lead into that of next week. Your teaching manual is written to be presented in the sequence outlined, one lesson building the foundation for the next.

Read the manual over far enough in advance to allow time to look for additional material. Check any references given in the manual as well as supplementary material. Keep your lesson in mind while reading your newspapers, magazines and church publications for additional ideas to further the objective.

3. *Revise.* Select carefully the subject matter to be used from the materials you have gathered for the lesson. Choose activities, stories and

YOU are doing your best only when you are trying to improve what you are doing.

illustrations that will best meet the needs, purposes and interests of the child. Translate the material you have into meaningful situations for your own individual group.

In selecting your material, bear in mind that the manuals are written to be used in Sunday Schools throughout the Church. It is the teacher's job to adjust the lesson in accordance with the student's background and community interests.

Be sure that each story, poem, picture, song and activity planned for the lessons has a religious point of view.

4. *Rehearsal.* Go through your lesson as it will be given in front of your class. Arrange the materials in the order in which they will be presented. See that your lesson is given in a logical order, and each part is aimed at your lesson objective. Re-

view enough times to present without reading.

In addition to these four points it is the teacher's job to plan a variety of experiences for her class. A trip, guest speaker, or new type of visual aid might be introduced.

A successful trip is not easy to plan. Before traveling to the destination, the children should be aware of where they are going, why they are making the trip, and special points of interest to be observed. Rules of conduct should be discussed; also what is to be expected of each class member.

A guest speaker can be a valuable experience for children. A returned missionary or a bishop might bring to the class enriching material. Behind the scene planning is needed on the part of the teacher. She should acquaint the speaker with the age, vocabulary, and interest level of the children. The objective of the lesson should be brought to the attention of the speaker.

With the planning of each experience, the alert teacher should remember that variety within a forty-five minute class period is necessary. The attention span of a child five to six years old is about ten minutes. To assure order in the classroom, the teacher must vary the activity, whether poems, stories, songs, illustrations or activities, every ten minutes.

These forty-five minutes of the Sunday School class work are precious. It is the challenge of the teacher to feed her students enough spiritual food to last the one hundred sixty-eight hours of the coming week. It can't be done successfully just with Saturday evening preparation.

Little Sally was so impressed during her Sunday School lesson, that she put it to test. May you magnify a Sally in your class through careful, prayerful preparation.

NEXT month's article will be "Working With Parents" by Addie L. Swapp.

SACRAMENT GEM

I will think of Jesus
And in His name I'll pray,
That I may love and serve Him
Upon this holy day.

The following supplementary material may be used for enrichment purposes in any of the departments of the Junior Sunday School.

AUTUMN LEAVES

Leaves are falling,
Falling,
Falling,
Falling from the trees.
North Wind's calling,
Calling,
Calling,
Calling through the breeze.
Leaves are swirling,
Swirling,
Swirling,
To the ground so bare.
Where they find their winter homeland
Under Mother Nature's care.

—M. & J. I.

LITTLE HOMES

I love to think of the little homes
In the forest everywhere,
There's a cozy one in a hollow tree—
A little squirrel lives there!
One is a burrow deep in the ground,
Away from the frost and the snow,
You may look awhile for the path
and the door,
But the rabbit lives there I know.
Then there's a snug little yellow cocoon,
It hangs on a branch o'er head,
And there, I think lives the butterfly,
All golden and brown and red.
And oh, the little gray empty house
Where snow by and by will cling!
Dear Robin has gone—But he chirped
as he left,
"Cheer-up! I'll be back next spring."
—Author unknown.

WHEN "SKIP" WAS HAPPY

SKIP, the squirrel, had always been a lively little fellow. All day long he had raced up and down the tree trunks, and jumped fearlessly from branch to branch, and played tag through the tree-tops with his

brothers and his sisters and his little squirrel cousins.

But Skip wasn't skipping any more. Instead of romping through the tree-tops he sat in the corner of a cage looking out at the free world. The only time he looked half happy was when Mark and Marie gave him nuts to eat. They could not understand it.

"Why doesn't he jump into his wheel and spin?" asked Marie. "I thought he would love it."

"I don't know; he doesn't seem lively," said Mark. "Perhaps if we took his cage out and hung it on the branch of a tree he would like it better."

But Skip did not seem any happier. The children left the cage hanging on a tree and some of his old friends came to see him when he was alone, but poor Skip who longed more than ever for the old free life, did not have much to say to them.

"I think your squirrel will die soon," said a caller who looked at him. "Squirrels do not like to be shut up in cages."

"Do you think he will die, mother?" asked Marie after the caller had gone.

Mother put down her knitting. "You and Mark run all around all day; in and out of the house, around the yard, down town and to school. How would you feel if you were shut up in one room and could only look out of the window and see others coming and going as they pleased?"

Skip still sat in the corner of his cage looking at all the wild, free life around him. All at once he saw Mark and Marie coming toward his cage. They did not bring nuts as usual, but fumbled around the cage a minute and went away.

All at once Skip noticed a hole where he had never seen one before. He started slowly and carefully toward it. All at once he saw it led to the glad, free out-of-doors, and in a minute he was through, whisking toward the highest tree tops and chattering with his friends who had been so unhappy to see him shut in the cage.

What a nice flavor the nuts had, now he was free! How good each bud and leaf tasted! And how fine it was to play tag once more through the trees!

Two quiet little children stole back to mother. "We opened the door," they said, "and we are never going to keep anything wild in a cage again."

THE SQUIRREL'S BREAKFAST

'Twas a bitter cold morning, the new fallen snow

Had pierced every crack where a snowflake could go

The streams were all solid, the ice sharp and clear;

And even the fishes were chilly, I fear.

Almost all the wild creatures were troubled and cold.

And sighed for sweet summer—the shy and the bold.

But one thrifty family, as you must know,

Was breakfasting merrily under the snow.

Close by a tall tree, in a hole in the ground

Which led to a parlor, with leaves cushioned round,

Five jolly red squirrels were sitting at ease

And eating their breakfast as gay as you please.

—Author unknown.

PINK CLOUDS

I saw the sky all full of clouds
They were crowded in a bunch.
The dresses they were wearing
Were luscious pink like punch.

And then when I looked up again
They wore their coats of gray.
But they showed their pale pink petticoats

As they ran away.

—M. & J. I.

ARITHMETIC RULES

WE have the wisest teacher, and he's given us a rule

That helps us in our lessons—you can use it in your school:

Always add a smile or two when things are going wrong:

Subtract the frowns that try to come when lessons seem too long.

Then multiply your efforts when the figures won't come right;

Divide your pleasures day by day with everyone in sight.

Now, if you always use this rule your joys will multiply,

For lessons then are easy, and the hours fly swiftly by.

—Youth's Companion.

SUGGESTED SUNDAY SCHOOL EVENING PROGRAM—DECEMBER 7, 1952

Theme: Everyone who sincerely obeys and seeks a testimony receives a "witness" of the spirit. (Read Acts 5:32.)

Opening Song: Joseph Smith's First Prayer.

Invocation: A member of the Second Intermediate Department.

Duet: I Know That My Redeemer Lives.

Talk: Testimony (10 minutes—to be given by a teacher of Junior Sunday School)

A. What is a testimony?

Teachings of the Prophet Joseph Smith contains interesting information concerning testimony; page 29, paragraph 3; page 91, last paragraph; page 123, paragraph 1; page 125, paragraph 1; page 271, last paragraph; page 312, paragraph 5.

Any Concordance of the Bible gives many references to the word "witness," also the Concordance to the Book of Mormon and the Concordance to the Doctrine and Covenants.

B. How to secure a testimony.

Read *Gospel Standards* by President Heber J. Grant, page 26, paragraph 4.

C. The value of testimony.

See references listed under "A."

"Testimonies of Leaders of the Church."

(Five two-and-one-half-minute talks to be given by members of the First Intermediate, Second Intermediate, Advanced Junior, Senior, and Advanced Senior Departments.)

A. Joseph Smith.

Joseph Smith Tells His Own Story, Pearl of Great Price, Part II.

Prophecies of Joseph Smith, by Nephi L. Morris.

B. Brigham Young.

In *The Life of Brigham Young*, by Susa Young Gates and Leah D. Widtsoe, page 379, there is a splendid testimony of President Young concerning the Prophet Joseph Smith.

Read *Book of Testimonies*, by Cardon and Bennion, pages 46-47.

C. John Taylor.

The Life of John Taylor, by B. H. Roberts, pages 39-41.

Book of Testimonies, by Cardon and Bennion, pages 48-50.

D. Wilford Woodruff.

Read the book, Wilford Woodruff, by M. F. Cowley, pages 91-92.

Book of Testimonies, by Cardon and Bennion, pages 51-54.

E. David O. McKay.

Read *The Presidents of the Church*, by Preston Nibley, pages 391-393.

Book of Testimonies, Cardon and Bennion, pages 177-178.

(Teachers of the departments above mentioned should work with the student in preparing the subject matter, and the pupil should give the talk in the Sunday School classroom prior to the program.)

Song: "I'll Go Where You Want Me To Go." (Chorus of members of the Advanced Junior and Senior Departments.)

Talk: "Testimony brings responsibility to members and unifies the Church." (To be given by a recently returned missionary — 10 minutes.)

Read *Teachings of the Prophet Joseph Smith*, p. 160.

"No man can be a minister of Jesus Christ except he has a testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony."

Read also Revelation 19:10.

Closing Song: God Be With You 'Till We Meet Again.

Benediction: A member of the superintendency.

Committee:

James L. Barker, Chairman

A. William Lund

Nellie H. Kuhn

Note: The program committee desires that you use this suggested outline as a guide, and if some of the references are not available material of the same nature from other sources may be used.

A REVISED BIBLE FOR PROTESTANTS

(Concluded from page 296.)

As for Latter-day Saints, the King James version is one of the Standard Works of the Church and nothing has been said or written to make us believe there will be any change.

President Joseph Fielding Smith of the Council of the Twelve Apostles told seminary and institute instructors a few years ago that they could read what they wished. Further, they could report their read-

ings to their pupils, provided they plainly identified such reports as something beyond Church doctrine. They—and all teachers in the Church, whether in seminaries, M.I.A. or Sunday School—are morally bound upon accepting their teaching call to teach the Church's views and must not propound as doctrine ideas or whims which they or others may think are better.

GOOD GOVERNMENT BY GOOD MEN

By Arthur M. Richardson



"GOVERNMENTS were instituted of God for the benefit of man."⁷¹ This was so in the first instance, in the Adamic age. But we find the opposite type of government, government for the benefit of *certain* men, evidenced in the secret combinations of Cain.⁷² Also, after the flood there is evidence of attempts to establish a Godly form of government both among the priesthood-holding class and those denied the priesthood.⁷³ In addition, Moses received from God while on the mount the laws, commandments, statutes, and judgments necessary for the national existence of an Israel nation.⁷⁴ And so today "by the hands of wise men whom (God) raised up"⁷⁵ He "established the Constitution"⁷⁶ of the United States of America upon which rests a government instituted of God for the benefit of man.

God specifically stated what it was that pleased Him about this great document: "that principle of freedom in maintaining rights and privileges"⁷⁷ for "it is not right that any man should be in bondage one to another."⁷⁸ These he declared, were "just and holy principles."⁷⁹

They were so sacred to Him that he redeemed the nation to espouse them by the "shedding of blood."⁸⁰ Then He commanded that they be "maintained for the rights and protection of all flesh."⁸¹

He did not require blind obedience to his superior creation. Rather, He said the reason for it all is "that every man may act in doctrine and principle pertaining to futurity according to (his God-given) moral agency"⁸² that "every man may be accountable for his own sins in the day of judgment."⁸³

So He counseled us to "befriend that Constitutional law of the land"⁸⁴ and to look with disfavor on anything that was "more or less"⁸⁵ for said He, "I, the Lord God, make you free" and now "the law also maketh you free."⁸⁶

However, God knows that "the nature and disposition of almost all men"⁸⁷ is to usurp authority and "when the wicked rule the people mourn."⁸⁸ So to make sure that everything possible would be done to maintain principle he advised "honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold."⁸⁹ To do differently, he counseled, "cometh of evil."⁹⁰

ABOUT THE AUTHOR

ARTHUR M. RICHARDSON has had an interesting background of activity in various Church organizations and at the present time is the Gospel Doctrine Teacher in the Yale Ward, a guide on Temple Square, and is employed by KDYL-TV as a news analyst.

Nowhere did his stamp of approval go on political parties be they Whigs, Federalists, No-nothings, Mugwumps, Progressives, Democrats, or Republicans. On the other hand he did endorse principles, rules of action, plus "good," "wise," and "honest"⁹¹ men who would uphold those principles which in this instance had to do with the "maintaining of (God-given) rights and privileges."⁹²

As in all other courses of action advised by God, so in this one, there is security and vision. Candidates and voters alike would do well to be found in the categories described by God: "good," "wise," "honest" men and those seeking them.⁹³ Such

devotion to God's advice would raise all above party hatred and promote good government and the cause of righteousness.

As He put it: "Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil. And I give unto you a *commandment*, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God."⁹⁴

A MINIMUM LIBRARY (Concluded from page 309.)

Church periodicals in the homes of your Sunday School members. Start now a scheme for having periodicals submitted to your library once they have served their purpose in the home. Some of the best helps for your library cost the least (or nothing at all).

Use Your Faculty Meetings

One of the best places to keep your Sunday School teachers abreast of what is new with your library is the faculty meeting. With the help of your superintendency, use this meeting to advise teachers of new aids. Also use the faculty meeting to learn your teachers' needs for the weeks ahead. With slips of paper and good organization this information can be exchanged in a matter of a few minutes.

THERE are always two classes of people in the world: those who live to get—they are those who cause wars and poverty; and those who live to give—they are those who bring peace and prosperity.

⁷¹D. & C. 134:1

⁷²Moses 5:31, 41, 47-55.

⁷³Abra. 1:26

⁷⁴Deut. 4:6

⁷⁵and "D. & C. 101:80

⁷⁶Ibid. 98:5

⁷⁷Ibid. 101:79

⁷⁸Ibid. 101:77

⁷⁹Ibid. 101:80

⁸⁰Ibid. 101:77

⁸¹Ibid. 101:78

⁸²D. & C. 101:78

⁸³Ibid., 98:6

⁸⁴Ibid. 98:7

⁸⁵Ibid. 98:8

⁸⁶Ibid. 121:39

⁸⁷Ibid. 98:9

⁸⁸Ibid. 98:10

⁸⁹Ibid. 98:10

⁹⁰Ibid. 98:5

⁹¹Ibid. 98:10

⁹²Ibid. 98:10-11

MARKS POINTING TO AUTHENTICITY OF BOOK OF MORMON (Concluded from page 290.)

Monuments and Memorials

The next mark: Monuments or memorials. The Book of Mormon itself is the best memorial to the claim of the vision of the Prophet Joseph Smith. The date when the plates were brought forth, the date when the manuscripts were taken to the printer may be verified. When the monument to Moroni was erected at Palmyra in 1935, I heard one of the Justices in New York State bear testimony to the witness that he as a boy heard his father tell about when these men, Oliver Cowdery and Martin Harris, particularly Oliver Cowdery, carried the manuscript to the printing office which stands today there on the streets of Palmyra, where nearby stands the monument to Moroni, and we participated in its dedication.

They Date Back

That those monuments (or the fifth mark) date back to the event

is evidenced by the testimony of this Justice, and others, who remember, through their parents and their grandfathers, the events themselves.

It is a physical fact, a sensible fact, there were witnesses to it; the reliability of those witnesses is established, there are monuments and memorials to it, and those monuments and memorials date back to the event itself.

So we may apply in reason the five marks demonstrating the authenticity of any claim. When applied to the Book of Mormon they are even more irrefutable than when applied to the establishing of the authenticity of the mission of our Savior. I say this reverently, with a testimony in my heart, of Christ's divinity. Why do people not accept this testimony when you give these reasons and many others? I will tell you why in the words of Dryden:

"Dim as the borrowed rays of moon
and stars

to lonely, weary, wandering travelers,
Is reason to the soul; and as on high
those
rolling fires discover but the sky,
Not light us here, so Reason's glimmering ray
was lent not to assure our doubtful way,
But lead us upward to a brighter day."

Thus, truly, reason as a guide to the soul is only as are the stars and moon as guides to mankind, but the light of faith is as the brilliant sunshine to the earth.

I testify to you that the Book of Mormon is truly the Word of God, that communication between earth and heaven has been opened up again, and that the true way of the Lord has been revealed to men on earth, showing the means by which all needful knowledge and blessings may be received by every true believer in Christ.

WHY USE FILMS?

(Concluded from page 310.)

3. Films made on the university and college level were used successfully on lower grade levels.
4. Films are not good in and of themselves. They are good only if they are well used. Over-optimism should be cautioned against.
5. Films give the child clear-cut notions of the objects and actions of the world about him.³

The National Society for the Study of Education summarizes thirteen rather reliable studies on the permanence of learning with films by saying that these thirteen studies consistently show that the use of the film in instruction is superior to the use of verbal material alone.⁴

Inasmuch as the student on the college level and the more intelligent students benefit so much more from the use of films and inasmuch as our teacher trainees are largely representative of these two privileged groups, it is highly advisable that films be used in the teacher training work.

Instructors in the teacher training classes will find some fairly appropriate rental films by writing to nearby universities and film rental centers for their catalogues and by looking for suitable films listed under the headings of "Teacher Training Films," "Teaching," and "Educational Films."

A glance at the Deseret Book Company catalogue reveals that a number of suitable films are available. They are as follows:

Maintaining Classroom Discipline (20 minutes) \$2.00

Developing Pupil Interest (20 minutes) \$2.00

Teacher and Pupils Planning and Working Together (20 minutes) \$2.00

Learning to Understand Children (three films - 20 minutes each) \$2.00 each.

The Brigham Young University Film Rental Library lists, among many others, the following:

Teaching With Sound Films (11 minutes) .50

Facts About Films—Broader Concept of Method

How to Make Lantern Slides

Education Is Good Business
Feeling of Rejection
Helping the Child to Accept Do's
Helping the Child to Face Don'ts
Instructional Films—New Ways to Greater Education.

Fully as valuable to the teacher class as films on teaching are the films on lesson content. Under the caption "Religious Subjects," the B.Y.U. catalogue advertises for rent thirty-four (34) films on the Old Testament, twenty-two (22) films on the New Dispensation, seventeen (17) films on the New Testament, nine (9) films on the Life of Christ, eighteen (18) films on Parables, three (3) films on Church History and nine (9) films on Christmas.

SOMETIMES

ACROSS the fields of yesterday
He sometimes comes to me,
A little lad just back from play—
The lad I used to be.
And yet he smiles so wistfully,
Once he has crept within,
I wonder if he hopes to see
The man I might have been.

—Thomas S. Jones, Jr.

³Brooker, *Training Films in Industry*, U.S. Office of Education, Ed. 1946, No. 12, Washington.

⁴National Society for the Study of Education, Chicago 37, *Forty-Eight Yearbook, Part V*, p.162.

WE "THINK" IN PICTURES

(Concluded from page 302.)

rearranging them to suit individual artistic expression. Great painters, authors and composers often have this ability highly developed. The artist can conceive a scene or face in his mind, then by the skill of his art can transfer what he sees, within his mind, on canvas or some other medium of expression for others to see. So masterful are some of these interpretations that the person who views the finished work may receive something of the same emotional

thrill which was experienced by the originator of the painting.

Music has powerful suggestive force; it can recreate in the listener the same mood which prompted the original composition. Many works have been inspired by a scene, a person, a situation, even a feeling—all can be traced back to a picture or a composite of visual impressions in the mind of the composer.

Pictures are not necessarily reproductions of the scenes of nature.

Pattern and form figure very largely in the artistic mind. Geometric shapes, receding planes, strong or delicate contrasts of light and color, moving patterns, designs, and all the multitudinous variations that can fill the mind while sleeping or waking—all are pictures.

Pictures, pictures, pictures—our whole being is filled with them; our every thought involves a picture. Is it any wonder that they play such an important part in our education?

ORIGIN AND PURPOSE OF THE ARTICLES OF FAITH—III

(Concluded from page 299.)

action and life. The true Latter-day Saint would be ever seeking for improved conduct, increased knowledge and wider channels of service. In addition, the Prophet was well aware, as he had stated in Article Number Nine, that neither he nor anyone else had a complete knowledge of God's will, but looked forward to additional revelation. The Church of Jesus Christ of Latter-day Saints was not a static reproduction of the Primitive Church, but was a growing, progressing Church. Under

revelation from God, it would adapt and adjust itself and its services to fit the needs of an ever-changing world. Anything good would be accepted; truth would be sought after; praiseworthy endeavors would be sponsored; and the Church would strive to do good for all mankind.

As one looks back in retrospect upon more than a century, one becomes aware how inspired the Prophet Joseph Smith was when these simple statements were formu-

lated. He stated certain basic fundamentals that are eternal and invariable. Then he explained where the newly-restored Church of Christ stood in regard to some of the vital religious issues of the day. Lastly, instead of limiting and hedging it about with restrictions, he left it a growing, expanding and adjustable body, subject only to the restrictions that God might impose upon it by revelation and the standards of Christian goodness.

CHANNELS INTO CONSCIOUSNESS

(Concluded from page 307.)

daily needs of learners so the learners can use them *now* and always.

Associate with the truths and principles being taught ample graphic, practical instances and applications. These are the "associated ideas" which when met again in daily life will call up the principle for review and application. Thus by repetition the truth is reinforced and impressed more firmly.

The factors of learning are: teachers prepared and trained to do the foregoing; books, the scriptures, ap-

propriate literature and other aids, embodying the associated ideas.

Factors of learning also are scholarly attitudes arising from appropriate encouragement and commendation.

Numerous small but potent, single factors of learning, are such things as classroom lighting, ventilation, facilities, seating, books, pictures, maps, blackboards, decorations, two-and-one-half-minute talks, appropriate music, your procedures, your orderly management, your attitudes. All these have the effect of saying to

the learner that you are trying to encourage and that you commend learning, and as they are associated with the truths of the Restored Gospel, amply presented they enrich the environment of learning and reinforce it.

Aim to focus every factor in your learner's environment in such a way that every channel into their consciousness confirms the truths you would have taught. Help them to see and hear, taste and smell, feel, think, and say and do and perceive what you intend to teach.

THE path of "what will I get out of it?" leads up a blind alley to failure.

—Sunshine Magazine.

EMERSON once said, "Every man I meet is in some way my superior, and in that I can learn from him."

THE world God made is a beautiful world. His footsteps are everywhere.

—Sunshine Magazine.

A TEMPLE IN THE LAND OF THE LAMANITES

By Kenneth S. Bennion

IN THE days of the Prophet Joseph Smith the great Southwest was but a wilderness, peopled only by roving bands of Lehi's descendants. Surely no one at that time would have predicted that some day a holy temple would be erected in the heart of that fascinating yet forbidding land—a temple where the "Gentiles" of Nephi's vision (1 Nephi, Ch. 13) and the remnant of Lehi's descendants, would worship the same God and would minister to each other the sacred ordinances of the Church of Jesus Christ.

But already the stone that was "cut out of the mountain without hands" (Daniel, Ch. 2) was rolling forth, and changes were not far off.

After the Saints began the great exodus from Nauvoo, the famous Mormon Battalion was called to take part in the Mexican War. This band of five hundred men marched through the Southwest, that vast region of deserts, passing within a hundred miles of the future temple site.

Many of these men had helped build the temple in Nauvoo. They did not know that some day they or their people would come to live in this same land; and that some of their own children—and the children of the Indians across whose domain they traveled—would worship together in a temple greater and more beautiful than the one they had seen destroyed by their enemies.

More years passed by; and then wagon trains of pioneers moved southward from Salt Lake Valley, first into Southern Utah, and then beyond the "Great River." Still, there was no thought that a temple would soon stand in that great land. In those days of hardship and danger, many a heart would have been strengthened to the task if those brave men and women could have looked a little way into the future.

Jacob Hamblin, beloved "Apostle to the Indians," probably saw more clearly than other men of his time the worth of these children of Lehi. He found joy in teaching them the Gospel and in serving them in whatever ways the Lord directed.

But the settlements of Arizona were far removed from the great mother colony to the north. The temples in Utah were almost inaccessible. Therefore, a site was selected by President Heber J. Grant, Elders David O. McKay, George F. Richards, and Willard Young, the latter being at that time the Church Architect. The ground was dedicated by President Grant, and the finished building was dedicated by him on October 23, 1927. At the time of its completion, the Arizona temple was the ninth to be erected by the Church in these latter days.

The building is similar to the temple in Canada and the one in Hawaii. It is a beautiful, impressive struc-

ture of American-Colonial design. A part of the dedicatory prayer follows:

"... We thank Thee for the splendid men and women who were pioneers of this land. We thank Thee for their courage and indomitable purpose, and their lofty ideals which sustained them mid hardships and privations. We are grateful that Thou didst bless the land in answer to their toil, and that the desert has been made to blossom as the rose. . . .

"We beseech Thee, O Lord, that Thou wilt stay the hand of the destroyer among the descendants of Lehi who reside in this land and give unto them increasing virility and more abundant health, that they may not perish as a people but that from this time forth they may increase in numbers and in strength and in influence, that all the great and glorious promises made concerning the descendants of Lehi may be fulfilled in them. . . .

Unlike the early adventurers who sought for gold and fabled cities of vast wealth, our pioneers went into this land of scorching sun and parched deserts that they might find peace and the opportunity to serve God according to the restored gospel. They led the precious water out of rivers and reservoirs to turn the barren valleys into fields and gardens; they built homes and churches, and finally a temple to their God—a temple where they and the scattered children of Lehi might come to worship, to receive their rightful endowments, and to perform sacred ordinances for their dead.

This Lamanite temple is found at Mesa, Arizona and is shown on the opposite page.

THE TOTEM POLE

ANYONE who has seen a Totem Pole has been fascinated by its carvings and curious about the story that it is supposed to tell.

A Totem Pole relates in simple style the meaning of many of the native stories and legends. The Indians of the Northwest had no alphabet, but they were excellent woodworkers. The forests were all around them, and the trees grew thick and tall. They made perfect poles for carving.

No one knows just when the idea of making Totem Poles started. One story is that the first tree carved was on a beach after a storm. The natives thought it so beautiful that they decided to make others just like it. As time went on, each carver added his own artistry, until finally the idea of storytelling of legends and family history was developed.



HIT PAST THE BALL

A PROFESSIONAL golfer, a good friend of mine, has for some time been telling me I should take up the honored Scottish game.



he added, "You know, years ago I took a lesson in boxing." He paused. "I shall never forget one thing that boxing instructor told me. He said, 'Always hit past your opponent.'" Then my golfer friend drove home his point: "The same is true in stroking a golf ball. Remember this: always hit *past* the ball. Don't just hit to the ball. Hit beyond it." He explained how the swing's "follow through" gave the little white object a longer and truer flight.

"Hit past the ball!" That is sound advice for all engaged in the Sunday School cause of the Church—superintendents, choristers, organists, secretaries, librarians, teachers, and all.

Some time ago some of us served on a state-wide committee. The chairman impressed us with the earnestness with which he addressed his assignment. He appointed sub-committees. In detail he explained the duties of each. He called a meeting, and presented each in attendance with a duplicated chart of committees, showing with well-drawn lines the relationship of one to the other. Grandiose plans for the project were outlined. The undertaking held great promise.

Then the chairman apparently considered his job well done. He sat back to watch the machinery he had assembled grind out the work. The project started well, but soon sputtered and veered into the "rough," to use a golfer's expression. Things bogged down because the chairman had not stroked past the ball. He had not followed through.

You have witnessed similar failures. So often there are architect's dreams without the sound of the hammer and saw. So often leadership ends in the planning or starter's stage, and fails because there is not the follow through of encouragement, guidance, interest, and checkup toward those in the ranks.

But I have withstood him, explaining that I am not yet quite old enough.

Yet I enjoy talking about golf, and watching it occasionally. My professional friend the other day was describing to me important points in learning the game. In his charming Scottish accent, he stressed the "grip," "stance," and pivot." Then

This month—October—a new series of Sunday School conventions begins. There will be ward superintendents who will invite their teachers to attend. They may remind them a time or two. But that is as far beyond the ball as they will swing. On the other hand, some Sunday School leaders will invite their faculties to attend, but they will do far more. For example, they may organize "car pools," appointing drivers of cars to see that teachers assigned to each are delivered to the convention. They will make checkups. And results will tell the difference.

Similarly, there are teachers who excel, and there are those who begin well, but fall by the wayside of unpreparedness.

It is the stroke "past the ball" that contributes so much to successful class discussions, prayer meetings, faculty meetings, union meetings, and worshipful assemblies.

The other night I fingered through the yellowed pages of a scrapbook of newspaper articles I had written years ago as a cub reporter. My eyes stopped on a story about a businessman I know. He is considered wealthy in our town. But he is a humble man, a faithful member of the Church. The article I had written about him was when he was a senior in college. He had been playing football at our university all four of his school years. He had never earned a letter. He had seen little action in the games before spectators. His name had seldom found its way into print as a varsity player. But he was known and respected on the squad for always being at practice on time, and working hard through the scrimmaging. He did win his letter his last year, because every senior with three years of varsity football received one.

It is easy to see that his tenacity has helped bring him riches. I have served with him in Church and civic assignments. He is a quiet, soft-spoken brother. He is almost timid to a fault. But he is a great man to follow through, on big or little assignments. He seems to always hit past the ball.

Life's ocean bottom is full of failures of men who were powerful starters but who did not follow through. And there are perhaps even more failures down there from men who wanted the sweets, but not the sweat, of position.

Jesus' story of the Good Samaritan is one of the most meaningful ever told. It is much more than that. It does not end with the Samaritan's binding up of the victim's wounds and taking him to the inn. Continuing his account of the Samaritan, Jesus concluded this way: "And on the morrow when he [the Samaritan] departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

Can you think of a better example of follow through? "Hit past the ball," the golf professional counseled. Yes, the after-swing makes a life and a Sunday School, as well as a ball, go truer and farther along its way.

—Wendell J. Ashton.